

THE SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord and of Gideon." Judges 7:20

Office of Publication: 129 W. Sixth St., Newton, Kansas. Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

Vol. XIII, No. 27

FRIDAY, JULY 6, 1951

United States 1 year \$2.00; 3 years \$5.00
Canada and foreign 1 year \$2.50; 3 years \$6.50

Faith; How to Have It

By George Mueller of Bristol, England,
who prayed down over 7 million dollars without asking
men for money

"Faith is the substance of things hoped for, the evidence of things not seen . . . Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."—Hebrews xi. 1, 3.

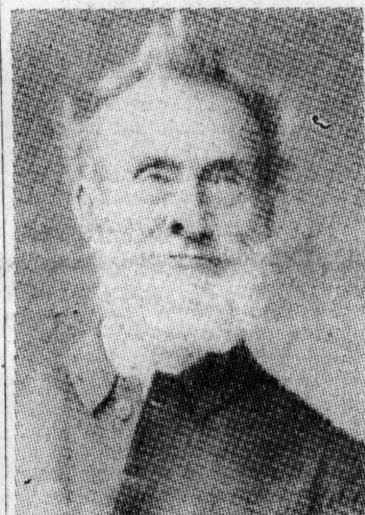
The subject of our meditation this evening is, What is faith—how may it be increased? Our subject includes also the growth of faith, which I will endeavor to illustrate by some of the experiences which, by the grace of God, I have realized in the exercise of belief in His promises as revealed in His Word.

First: What is faith? In the simplest manner in which I am able to express it, I answer: Faith is the assurance that the thing which God has said in His Word is true, and that God will act according to what He has said in His Word. This assurance, this reliance on God's Word, this confidence, is faith.

No impressions are to be taken in connection with faith. Impressions have neither one thing nor the other to do with faith. Faith has to do with the Word of God. It is not impression, strong or weak, that will make any difference. We have to do with the written Word. We have to rely on the written Word, and not on ourselves or our impressions.

Probabilities are not to be taken into account. Many people are willing to believe regarding those things that seem to them probable. The province of faith begins where probabilities cease and where sight and sense fail. A great many of God's children are cast down, and lament their want of faith. They

write to me and say they have no impressions, no feeling; they see no probability that the thing they wish will come to pass (Luke 18: (Continued on page 4)



George Mueller

Socialist-Modernist E. Stanley Jones

By Editor John R. Rice

Dr. E. Stanley Jones is widely-known for two passions. He is vigorously campaigning to have all churches unite in one super church, all the infidels and all the Bible believers alike. He is also concerned, even more actively, I suppose, in the project to bring in what he calls "the kingdom of God," but what is in reality the socialist state advocated by Karl Marx, the father of socialism and communism, colored by "the social gospel."

Recently in THE SWORD OF THE LORD, Dr. E. Stanley Jones was mentioned as associated with socialists and modernists, and a good brother who reads THE SWORD OF THE LORD wrote objecting to those terms. I suggested that he write Dr. E. Stanley Jones and he did so, and now Dr. Jones sends me a carbon copy of his



Dr. John R. Rice

answer and Mr. McBride also sends me the original answer by Dr. E. Stanley Jones. I am glad to give Dr. Jones' letter here and my letter to Mr. McBride analyzing Dr. Jones' letter, and last of all, I give quotations from Dr. E. Stanley Jones' book, showing that his position in economics and politics, is the Karl Marx position in principle, and that he is against private enterprise, private profit, the competitive system or capitalistic system of free enterprise as we have it in free America.

I am sorry to say that Dr. Jones' letter is somewhat evasive, but I want him to speak for himself and so quote his letter in full, except the postscript of two sentences about his tour of Japan.

Dr. Jones Favors Government Ownership, Government Medicine, and Consumer Cooperatives; Does Not Believe in the Infallible Inspiration Of the Scriptures

Here is Dr. Jones' letter dated April 27, in Tokyo:
"Mr. J. S. McBride
"Easton, Maine
"Dear Mr. McBride:
"Thank you so much for your letter of March the 2nd enclosing

IF I WERE THE DEVIL

By Evangelist John Linton
5104 Millpond Pl., Minneapolis 10, Minnesota

"Lest Satan should get an advantage of us: for we are not ignorant of his devices."—II Cor. 2:11.

Certainly Paul could not say this of every Christian in Corinth. And he could not say it of every Christian today. Far too many of God's people are ignorant of the purpose, plans, and devices of the malevolent being called Satan, and that is why this sermon of mine is necessary.

The text tells us that Satan is a personality. Paul refers to Satan, not as "it," but as "he." Let us therefore clearly understand that when we speak of Satan, we speak of a person and not a power or impersonal influence. The whole warp and woof of Scripture is interwoven with the teaching that Satan is a person, and to deny his personality is to deny the plainest statements in the Word of God.

In the temptation of Christ, Satan appeared before the Saviour and tempted Him. Now temptation comes from two sources—either from Satan without or from our own sinful nature within. "Every man is tempted, when he is drawn away of his own lust, and enticed" (Jas. 1:14). If therefore we deny the personality of Satan who tempted Jesus, then we must say that He was tempted by His own lust. But there was no lust in Him, no sinful nature to which Satan could appeal. "The prince of this world cometh, and hath nothing in me" (John 14:30). Therefore those who deny the personality of Satan deny the sinlessness of Christ, as well as denying the truth of the Bible.

And even if we could explain away the passages in the Bible that speak of the personality of Satan, we are still face to face with the problem of the identity of the evil intelligence back of all

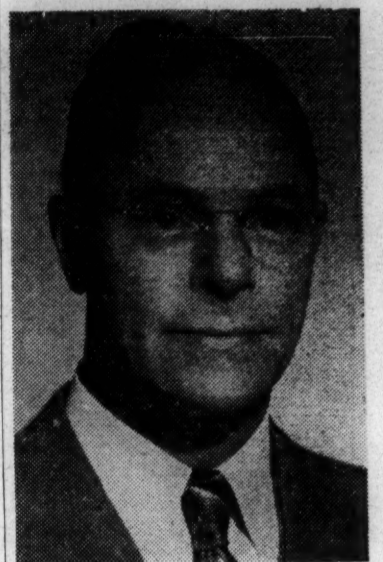
the organized iniquity on earth. In other words, if there is no personal Devil, then who is doing the work we attribute to the Devil?

Here is a poem on the personality of Satan and, believe me, if I were the Devil I would do all I could with my infernal power to blot it out of existence:

Men don't believe in a Devil now,
as their fathers used to do.
They've forced the door of the
broadest creed, to let His Majesty thro.

There's not a trace of his cloven foot,
or a dart from his fiery bow
To be seen in earth or air to-day,
for the world has voted so.

But who is mixing the fatal draught
that palsies heart and brain?
And loads the bier of each passing



Evangelist John Linton

year with ten hundred thousand
and slain?
Who blights the youth of the
land to-day with the fiery
breath of Hell?
If the Devil isn't, and never
was, won't somebody rise and
tell?

Who dogs the footsteps of the
(Continued on page 2)

WE MUFFED THE BALL IN CHINA

By Dick Hillis

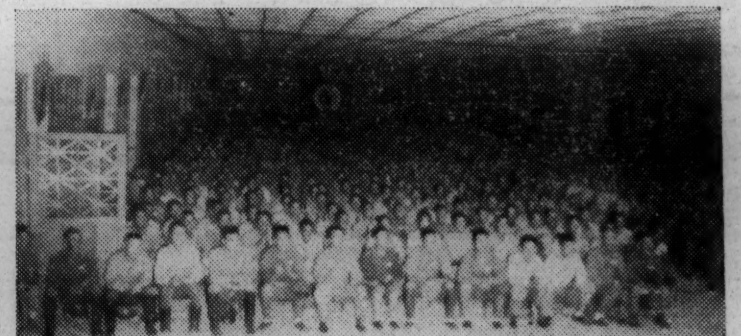
"Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity, but thou hast delivered thy soul."—Ezek. 3:17-19.

A far greater significance attaches itself to the fall of China to the communists than corruption in the Nationalist government, was the opinion expressed by Dick Hillis, in his recent visit to the United States. The 38-year-old missionary-statesman is a veteran of 13 years in China and now heads the Formosa Gospel Crusade. His brief visit to America was for the purpose of enlisting financial aid for Formosa's two million Gospels of John program.

Here is a message Hillis delivered at Spokane's World Missionary Conference as reported by Clay A. Cooper for THE SWORD OF THE LORD.

You people have lived to see the greatest nation in all the world, some 500 million people, go behind the Iron Curtain. The question in many minds is why did China go behind the Iron Curtain? It certainly is not because the people of China chose communism? By all means NO! Someone said to me a few months ago, "China went behind the Iron Curtain because China rejected the Gospel of the Lord Jesus Christ." I would like to remind you that China with its 500 millions of people even to this day—1900 years after Jesus Christ told us

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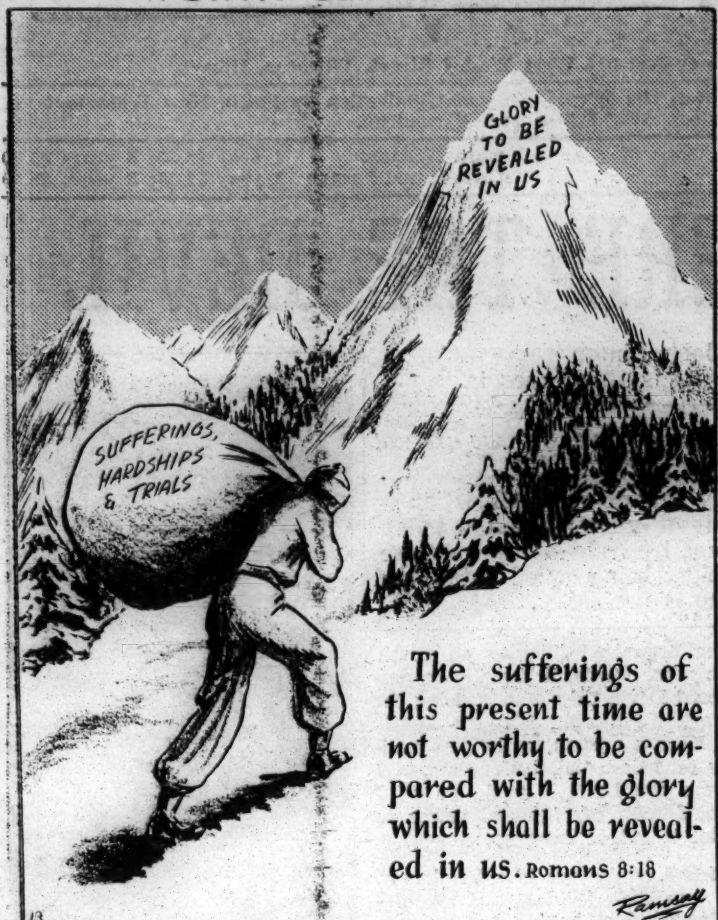


CHINESE ARMY Armed forces of Generalissimo Chiang listen eagerly to the Gospel. Several hundred thousand members of the Nationalists are in training on Formosa. Response to invitation among thousands of troops almost unanimous. Every soldier received Gospel of John. Pictured are key China military personnel at Koashung.

The Gospel at a Glance

By Charles L. Ramsay

WORTH CLIMBING FOR



The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in US. Romans 8:18

Artist Charles L. Ramsay draws original Christian cartoons similar to the above which appear in THE SWORD OF THE LORD weekly. A collection of his best work appears in the book, 101 Christian Cartoons, which sells for \$1 per copy and may be had from Sword of the Lord Publishers, Wheaton, Illinois.

If I Were the Devil

(Continued from page 1)

saints? Who digs the pits for his feet?

Who sows his tares in the fields of time, wherever God sows His wheat?

The Devil is voted not to be, and of course it must be true;

But who is doing the kind of work the Devil alone can do?

We say he does not go around like a roaring lion now,

But whom shall we hold responsible for the everlasting row?

To be heard in home, in church, in State, to the earth's remotest bound.

If the Devil by unanimous vote is nowhere to be found?

Won't somebody step to the front forthwith and make his bow, and show,

How the crimes and frauds of a single day spring up? We'd like to know.

The Devil is voted not to be, and of course the Devil is gone,

But simple people would like to know who carries his business on.

The text also speaks of Satan's purpose. "We are not ignorant of his devices" (II Cor. 2:11). Satan has a purpose to achieve, and pursues various devices to accomplish that purpose. His purpose is to defile and destroy the work of God, and to destroy the worship of God in the human heart. He knows that no man can serve two masters, so he tries to get men to serve him instead of Christ. It is not necessary that men serve him knowingly. He desires worship, whether given consciously or unconsciously. He knows that as long as men are not serving God they are serving him.

THE SWORD OF THE LORD

Entered as second-class matter at the post office at Newton, Kansas, under the act of March 3, 1879. Send all correspondence to the publication office, 129 West Sixth Street, Newton, Kansas, or to 214 West Wesley Street, Wheaton, Illinois.

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CIRCULATION MANAGER

Subscription price \$2.00 one year; \$5.00 three years. Canada and foreign countries, \$2.50 a year \$6.50 for three years.

derstood by ordinary people: that even the best educated ministers were unable to understand its fantastic imagery and therefore this strange book should be left alone. I would keep men in the dark concerning my very existence. I would concentrate on this point for I can best hold sway over men if they think I do not exist.

I Would Also Try to Discredit and Destroy the Scriptures

This Book has shaken my empire to its foundations. (Remember, let us imagine Satan speaking.) I hate it. I would try to impair faith in its veracity. How would I do that?

I would raise up infidels and atheists to rave and rant against the Bible. I would make them say it was an immoral Book not fit for children to read. I would get them to heap contumely on the Bible as a Book full of errors, contradictions, and discrepancies.

But I would not do all my work outside the Church. I would also tempt preachers to doubt and then deny the inspiration of the Bible. I would get them to do it carefully and gradually so as not to alarm the half-asleep Christians. I would lead them to say the Bible was inspired in the same way many other good books were inspired. And I would go after the very ablest men in the pulpit. I would not bother too much with the uneducated ministers for their influence is limited, and moreover I have a purpose in keeping some of them uneducated. I will tell you about that later on. I would concentrate on the men with most degrees and gifts. I would use their pride of intellect to lead them from a simple faith in the Bible.

Then I would have these men appointed to chairs of Theology in the Seminaries so that the coming generation of young preachers would be impregnated with the deadly bacillus of unbelief. In this way I could poison the fountain of truth at its source. I would thus rob young preachers of their sword before the battle began.

Moreover,

I Would Give Special Attention to Ministerial Students

If a young man felt called of God to the ministry or mission field, I would do my utmost to keep him from ever getting out into full-time service. I would raise up a hundred difficulties in the way. Paul said, "A great door and effectual is opened unto me and there are many adversaries." I know it. I sent them! I could not keep Paul back, but I have kept back many others.

But if they were determined to preach the Gospel and could not be kept back, then I would tempt them to take a short cut into the ministry. If I could induce them to cut short the time of preparation, their God-given intellectual faculties would be undeveloped and they would go into the work only half prepared. I would try to man some pulpits with men who could not speak or write good English, much less Hebrew or Greek. I know that a consecrated preacher or missionary who is fully educated will do far more for God and against me than a preacher or missionary who is only half educated. If I succeed in this, it would mean that a majority of the preachers who believe the Bible would not be adequately trained. Educated people would then say, "It is only uneducated preachers who believe the Bible is God's Word. Evidently belief in the Bible and education do not go together." Thus I would dishonor the Word of God, cripple the work of God, and curtail the usefulness of consecrated young preachers.

Another thing I would do with ministerial students is to try to get them tied up for life to the wrong girl. If I can get a young preacher engaged or married to a girl either unsaved, or unconsecrated, then I have cut his usefulness in half. Indeed I have often used this device to drive some theological students out of the ministry entirely.

Ministers of the Gospel Would Also Receive My Attention

I would rather overthrow a preacher than a dozen ordinary Christians. If I overthrow a Christian, I hurt him. If I overthrow a preacher, I hurt an entire church.

I would attack them on their prayer life. I would get them too busy to pray. I would get them to depend on their own might and power instead of on the Holy Spirit of God. I am not afraid of their prayerless preaching. I laugh at it. Prayerless preaching never hurt my business. Prayerless sermons never took a soul from under my hand. I don't fear such preaching, but I am compelled to admit that

"Satan trembles when he sees, The weakest preacher on his knees."

I would also attack them on their fellowship with others. My work is to divide the brethren of Christ and I would begin with the preachers. I would not only keep them from God, I would keep them from each other.

So whenever a group of preachers came together I would inspire them to speak evil of some absent brother. I would make preachers envious and jealous of other preachers. And while they were accusing their brethren, I would stand behind them and laugh up my sleeve at the spectacle of God's servants doing Devil's work, for I am supposed to be the accuser of the brethren.

And of course,

I Would Take Special Pains to Oppose Evangelists

They are a class of men I especially fear. They have wrought havoc with my cause. These men are specially trained and experienced in soul winning. They have taken hundreds of thousands out of my grasp. I fear them and hate them even more than I fear and hate ordinary preachers.

The first thing I would do is to try to keep them out of the churches. I would try to close the door of every church against them. I would suggest to the pastor that evangelism was a racket; that the alleged converts were never genuine, and that an evangelistic campaign would only divide his church. I would suggest to him through some of his Board members that he was a better preacher than any evangelist and therefore it would be a waste of time and money to engage an evangelist. In this way I have been able to keep some of the best churches in America closed to these specialists in soul winning. I have been able to convince some of the ablest pastors that they would be doing God service to keep their church door closed against evangelists.

Of course they have good reasons for doing this. I know it, because I manufactured the reasons. God is still calling evangelists to this special ministry of revival and soul winning, but these pastors are wiser than God and cannot, or won't, see that if every pastor did what they do evangelism would become a dead letter and thousands would remain unsaved. The evangelist could do for their church what no pastor could do but they reject the wisdom of God who still calls and equips evangelists for this special ministry.

I would also try to sidetrack the evangelist himself from the main work of soul-winning. I would get him taken up with some particular line of truth to the exclusion of salvation. It might be the deeper life; the Bible and science; the future of Israel; the place of Russia in prophecy. I don't care what evangelists preach, as long as they don't preach salvation.

I don't mind evangelists preaching on the second coming, as long as they don't preach on the first coming. I don't mind them preaching about the Antichrist, as long as they don't preach about the true Christ. By inspiring evangelists to use ear-tickling subjects instead of the soul-saving Gospel, I

can get them contented with crowds instead of converts; satisfied with a full church and an empty inquiry room; happy over people sitting in the aisles instead of kneeling at the altar.

And of course I would use the potent weapon of finance for the defeat of the evangelist. These men are dependent entirely on the churches for their support. They have no board behind them such as even the missionary has if he is idle or sick. They are out on a limb for the Gospel's sake. They are absolutely at the mercy of pastors and churches.

I would use this dependence to drive them out of their special ministry into the regular work of the pastorate. I am not so much afraid of them there. I would tempt churches to give them so little that they would be tempted to return to the pastorate. I have driven many good men out of this special field in this way. I would inspire some people to give a dime instead of a dollar in the thank-offering, and others to give one dollar instead of five. Then I would lead the evangelist to reason thus—"One dollar for two weeks of preaching! That's five cents for each message. A nickel a sermon! It is evident that God's people do not appreciate my ministry, and my absence from my home and loved ones." Thus he would become discouraged and return to the pastorate and a fixed salary.

And don't be surprised when I tell you I would try to kill as many preachers as I could! The craze for speed on the highways that sends thousands of unsaved people yearly to death and Hell is part of my work. If I can snuff out men's lives before they are saved I have them with me forever.

I would inject this craze for speed into the hearts and minds of preachers. I would get them racing along highways at 60 to 80 miles an hour. I would suggest to them that "the angel of the Lord encampeth round about them that fear him, and delivereth them" (Psa. 34:7). I would quote the promise, "They shall bear thee up in their hands, lest thou dash thy foot against a stone." I tried this promise on Jesus but it wouldn't work. Some of His servants,

(Continued on page 3)

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If I Were the Devil

(Continued from page 2)

however, are stupid enough to believe it. They don't realize that the angels recognize that the powers that be are ordained of God, and that if the law says 50 miles an hour, that is as fast as the angel will travel with them. So they are so far ahead of the angel of God, that if they hit a stone they will break their neck before the angel catches up with them.

But of course, I Would Not Center All My Efforts on Preachers

I would give attention to ordinary Christians for there are so many of them. I would do something about PRAYING MOTHERS. I fear their prayers and tears and their faith in God. Through faith they have obtained promises for the salvation of their prodigal sons. Their believing prayers have emptied Hell and are filling up Heaven. I certainly would do something about that.

I would get them to offer prayer without faith: to offer supplication without thanksgiving. I would lead them to pray and worry, and to worry and pray. I would blind them to the fact that when they believe they do not worry, and when they worry they do not believe. I am not afraid of unbelieving prayer. I do not dread thankless supplication. It is the prevailing, believing prayers of these godly mothers that I dread.

Moreover, Young People in The Churches Would Be the Objects of My Attack

When they are fully surrendered to God, they give me plenty of trouble. It is bad enough for me when they become converted; it is too bad, however, when they become consecrated.

So I would endeavor to make them content with being ordinary Christians. If I can't keep them from becoming Christians, I will keep them from becoming Spirit-filled Christians. Ordinary Christians do my cause little harm. The woods are full of them, while the sleeping world lies undisturbed in my lap. I will get them to be content with their own salvation and not concerned with the sal-

vation of others. I will keep those young people from daily Bible reading, daily prayer, and daily witnessing. If I succeed it will kill their joy, limit their usefulness, and rob them of their heavenly reward.

I won't have too much trouble doing this for I have a powerful ally in the movie shows. If I can get young Christians to love worldly pleasure and to select their heroes and heroines from Hollywood's harlots, and adulterers, then I know they will have little desire for prayer and Bible reading. I have trapped tens of thousands of young Christians with this cunning device. They take a front seat at the show and a back seat in church. They know more about Mary Pickford than about Mary of Bethany. They admire the divorcees and debauchees of the screen more than the Daniels and Davids of Scripture. They prefer the fallen stars of the movies to a star in their eternal crown. The movie is my church and Sunday School in competition with God's church and Sunday School, and I would work it overtime to keep young people from Christ, or if saved to keep them from a happy, fruitful, Christian life.

Then again,

I would Do My Utmost to Encourage Feuds in Churches

Nothing hurts a church like a good, deep-rooted feud among two members, or two groups in that church. I have had experienced evangelists preach for a whole week in a church and get not one convert because of a division in the membership. Few devices give me more satisfaction than a church quarrel. To hear the divine head of the church praying for unity, and to see church members sowing discord among their brethren, is my glory and delight.

And of course I would never take sides in such quarrels. Oh! no! I would always remain neutral. My place in a church fight is to sit on the sidelines and supply both sides with arguments. My motto in a church quarrel is—"Praise the Lord, and pass the ammunition!"

And now, after all I have said, do I need to tell you that
**My Major Interest Would Be to
Keep Unsaved Men From
Accepting Christ?**

This is my main objective. "No man can serve two masters: for either he will hate the one and love the other, or else he will hold to the one and despise the other." So if I can keep men from God, they will remain with me, here and hereafter. I have several devices to bring this to pass.

I would, first of all, try to keep them from church. I know that "faith cometh by hearing, and hearing by the Word of God." If, then, I can keep men from hearing the gospel, there is little chance of them ever being saved.

So I would ply the unsaved with excuses for non-church going. I would suggest that they lie in bed Sunday and make a Bible of the Sunday newspaper. If they want to go outdoors I would tempt them to go to the show, or to the beach, or to go for a drive in the country. I would tell them they could worship God in the outdoors, but I would not tell them which god I mean.

But suppose some man has had a decent upbringing and wants to go to church. He realizes that every citizen owes a debt to the church; that the country would hardly be worth living in but for the churches. So he decides to go to church once at least on a Sunday. Well, I won't too strongly oppose such a desire. That would open his eyes. I would allow him to go to church, but I would try to guide his feet into a church where there is no gospel preached!

I have plenty of such churches. Your Bible calls them "Synagogues of Satan." No souls are ever saved there, for they are never told they need saving. I don't care how often a man attends such a church. He can take his bed and sleep there for all I care. My ministers as angels of light will tell him that all men are the children of God. All they need do is act decently,

(Continued on page 12)

The Religious World Has
to Step Lively to . . .

Keep Up With the Joneses



There are two of them—
Bob, Sr. and Bob, Jr. To-
gether they operate what
they call "The World's
Most Unusual University,"
and they aren't kidding!

By

KENNETH L. WILSON

(Reprinted from
CHRISTIAN HERALD
June 1951 Issue)



Macbeth and three witches bowed their heads while Banquo prayed, "Heavenly Father, use this movie to Thy glory." A bell clanged, red lights flashed, the director signaled, "Roll sound! . . . Roll camera!" And the witches turned busily to their Kodachrome broth.

Bob Jones University was polishing up its motto.

Some other colleges in and out of the South are inclined to grumble, "They're getting too big for their breeches, down at Greenville, South Carolina." And they probably are. They outgrew 'em before and from the looks of things they'll be popping the seams again. But it takes more than four ivy-clad walls to make an institution of higher learning, particularly one of the seam-popping variety. The founding father of a college does not simply throw open the front gates and stand back to avoid being trampled, even if he does happen to be one of the best-known evangelists alive.

It takes something more to attract a student body of 3000 from 47 states and 26 foreign countries—and that something is a potent idea. The idea that Bob Jones, Senior, built into his school is this: religion is a Bible-believing, happy-faced, neatly-dressed, freshly-scrubbed, well-informed proposition.

He operates on the theory that if you can be a useful Christian in bare feet, you can be at least twice as useful if you wear shoes and three times as effective if you keep them shined. It goes without saying that the Joneses are doing all right in the shoe-shine business.

To add polish was the reason the Department of Unusual Films was set up, with its "trademark" picturing a winging angel operating a movie camera. The point is not that anyone at Bob Jones considers himself a candidate for wings or even a halo, but that it is high time the children of light are learning to use all the available tools of communication. Many television dramatic programs have to be filmed. As of now—judging by a candid observation of religious TV—no one has the slightest notion of how to do it. Bob Jones University has \$300,000 worth of brand-new equipment that says somebody will know how before long!

Things have a way of springing into existence almost overnight, where the Joneses are concerned. Ground was broken for Unusual Films last June. The department hustled into the building the middle of October. There is a gigantic sound stage as large as two basketball courts and twice as high as some, a makeup room that looks like a modern barber shop, editing and projection rooms, a

recording room that has no parallel walls and which is really a room suspended within a room for almost perfect acoustics, staff offices, dressing rooms, everything that goes with an up-to-the-minute motion picture studio even to a refrigerator for storing film. There is nothing between New York and Southern California that touches it.

But the plan behind the studio did not beanstalk up overnight. There were carefully thought-out purposes, and they go back to Dr. Bob Jones, Junior, histrionic member of the Jones team. "Like father, like son" goes out the window when you meet the two of them. They are alike only in their Christian zeal.

Father Bob, Founder and Chairman of the Board, is a cheerfully outspoken gentleman who likes to tell his students, "People have the mistaken idea that to be a Christian you've got to have dirty fingernails and baggy pants." As a result, his school is one of the best-pressed universities in America. He thunders from the platform of big Rodeheaver Auditorium, "When you sing about the sweet-by-and-by, never forget that you're living in the nasty-now-and-now." Dr. Bob's awareness of the latter probably has something to do with his business astuteness. Not many preachers have snowballed \$25,000 into seven million dollars—a conservative estimate of the worth of the present university plant. But there is this about it: the \$25,000 was his own money and the seven million belongs not to him but to a non-profit corporation. Dr. Bob's heart is in the saddle.

If coeds have delusions of grandeur when they come to the University, they lose them the first day the fiery old evangelist says bluntly, but with a deep kindness they come to treasure, "Most of you are going to be washing dishes and drying clothes on a line and wiping noses!"

Dr. Bob Senior is frankly out to turn Hell into a shambles, and he doesn't intend that anyone should think otherwise.

Young Bob on the other hand, president of the University, could pass for a Park Avenue executive. Soft-spoken but powerfully dramatic when he chooses to be, he can face the world on its own terms and leave it shaken. "Youth for Christ" often calls upon him to speak at evangelistic meetings, significant proof that he is not without fire of his own. He plays the title role in "Macbeth" and is a talented Shakespearean actor. His life-long interest in dramatics sparked the formation of Unusual Films, just as it has always placed a high priority on the University's speech courses.

Father and son together have never doubted the depravity of people nor the worth of things. While some church folk were regarding drama and motion pictures as the personal inventions of Beelzebub, young Bob saw them as instruments that could be put to work for God. "Our young people can't escape the movies, the radio and television," he argues. "But they can learn to use these things, control them, make them talk for the Master."

Last summer he called in Mrs. Gilbert Stenholm of the speech department, just before she left for California with her husband to take special graduate work. "While you're out there, learn all you can about the picture industry," Dr. Bob Junior told her.

It was a large order. Getting into a Hollywood studio is no simple matter, let alone coming out with trade secrets. Almost mysteriously the Stenholms met an influential art director. His prestige gave Mrs. Stenholm leave to roam at will over a movie lot.

"Anything special you want to know?" they asked her, and she nodded her head and took a deep breath. "I want to know about makeup."

It was like asking for a blueprint of the hydrogen bomb! There is no more closely guarded secret in Hollywood than makeup. For that matter, the subject possesses certain seeds of shock even on the Bob Jones campus, where cosmetic market wouldn't keep Helena Rubinstein in paper clips. But makeup is the bread and butter of motion pictures. If makeup is bad, close-ups shatter the dramatic illusion, and you might as well go into bricklaying or some other useful occupation. So Mrs. Stenholm talked—and trembled.

Her chance came, but it wasn't easy just because she was on God's side of the fence. She had to get up at 5:30 in the morning—for seven weeks. And before her classes at USC, through her friendship with makeup people, because of their willingness to have a personal share in the big thing that was to happen back at Greenville, she found out what she had to know.

There were other problems too. They would need a mobile camera crane for their work—about as complicated a piece of apparatus as a Rolls-Royce. Roughly, it is an adjustable girder on self-propelled wheels. It carries the camera and cameraman, perched on one end. Silently it moves in or out, up or down, for unusual angle or "panning" shots. It is this piece of equipment that is the difference between movies that look amateurish and movies that look professional. They sell for fabulous

(Continued on page 8)

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POCKET TESTAMENT LEAGUE

WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

By the Editors

Dallas Pastor Enters Full-Time Evangelism

Rev. Frederick P. Billings, of Galilean Baptist Church, Dallas, Enters Revival Work Full-Time Sept. 1

By the Editor

Rev. Frederick P. Billings has been for seven years pastor of the Galilean Baptist Church in Dallas, the church of which this editor was the founder and for seven and a half years the pastor. During Brother Billings' seven years in Galilean Baptist Church at Dallas he has with the church helped to license and ordain some thirty men to the gospel ministry. The Galilean Baptist Church is largely responsible for the Dallas Bible Institute with over one hundred day students, and for the Union Gospel Mission.

Brother Billings is now in a revival campaign with the First Community Church of Ft. Worth, Texas. He is a graduate of Moody Bible Institute, converted under Dr. H. A. Ironside. He has taught in the Dallas Bible Institute, and preached on a tour in Europe. Already he has dates filling 1951. This earnest, godly, well-prepared Christian man, with a fine pastoral success, now feels the call of God



Rev. Frederick P. Billings

to the larger work of revivals. May God speed him wonderfully in this work!

Those considering Brother Billings for revival work may write him 201 East Tenth Street, Dallas 8, Texas.

EVANGELIST EDDIE WAGNER
3418 W. 13th Street
Little Rock, Arkansas

Evangelist Eddie Wagner and song leader, James Stoutenborough, went to Westside Baptist Church, Little Rock, Arkansas, for an 8-day meeting. The Lord blessed and they continued for two weeks. The pastor indicated to the evangelist that it was the best meeting in the history of the church. Souls were saved from the beginning.

Cutchin in Michigan

Evangelist Ray Cutchin, of the Sword Staff of Evangelists, held special meetings in the Leonidas Community Church, Leonidas, Michigan. There were decisions in every service except one or two. "We praise God and give Him all the credit because His presence and power were evident," wrote Evangelist Cutchin.

EVANGELIST JAMES THRELFALL
182 Luther Street
Pontiac, Michigan

"Praise God for the power of the gospel!" writes Evangelist James Threlfall, reporting on his recent campaign at Maple Grove Bible Church, Lansing, Michigan. "This was the first revival this church has had in its history (thirteen or fourteen years). One whole family of four were saved. Another man and his boy were saved—they are praying for his wife and other boy now. The last day of the meeting, eleven trusted Christ as Saviour. Oh, the joy of seeing God work!"

In a short meeting at Calvary Baptist Church, Ypsilanti, Michigan, with Evangelist Threlfall as the evangelist from May 28-June 3, there were eight saved and others forward for assurance.

FAITH; How to Have It

(Continued from page 1)

27). Appearances are not to be taken into account. Impressions and feelings and probabilities are not to be taken into account. The question is solely whether God has spoken it in His Word.

Now, preliminary to what I have to say to you, dear Christian friends, lay to heart that it is because there is so much dependence on these things that we have so little blessedness among us. All these things must be left alone. The naked Word of God is what we are to depend upon. This is enough for us.

And now, beloved Christian friends, you are in great need to ask yourselves whether you are in the habit of thus confiding in your inmost soul in what God has said, and whether you are in earnest in seeking to find whether the thing you want is in accordance with what He has said in His Word. If it is, that the thing you ask for will come to pass is as sure as that you were able to confide in Him.

Second: How faith may be increased! God delights to increase the faith of His children. He is thus glorified before an ungodly world and the powers of darkness. The confidence of His children in times of trial, discouragement, pain, and sorrow gives great encouragement to other Christians. God delights that He may do good to others through them and that they themselves, through the exercise of faith, may obtain an in-

crease of it. For difficulties, costs, crusts, hindrances, bereavements, and losses, though we shrink from them, and shrink exceedingly, are the very things God uses to develop us more and more, as the young infant has its weak limbs developed, till by and by they grow to the power of a man's. I am NOT one of those who believe that we can attain to strong faith at once, any more than a weak infant can spring into manhood at once. Our faith, which is weak and feeble at first, is developed and strengthened more and more by use.

What we have to do instead of wanting no trials before victory, no exercise for patience, is to be willing to take them from God's hands as a means, I say, and say it deliberately. Trials, difficulties, obstacles, bereavements, necessities are the very food of faith. I get letters from so many of God's dear children who say, "Dear Mr. Mueller: I'm writing this because I'm so weak and feeble in faith." Just so surely as we ask to have our faith strengthened, we must be willing to take from God's hands the means of strengthening it. We must allow Him to educate us through trials and bereavements and troubles, for it is through trial that faith is exercised and developed more and more. God affectionately permits difficulties that He may develop increasingly that which He is willing to do for us; and to this end we should

Pray For Dr. Jones' Revival

By the Editor

Dr. Bob Jones will be in a revival in an enormous tent near his boyhood home July 1-8. In a personal letter Dr. Jones asked that readers of THE SWORD OF THE LORD pray for this campaign. I know many who love this dear man of God, the editor's beloved friend and tremendously useful soul winner, will pray for the campaign. Dr. Bob's letter gives the following interesting details:

"When I was eleven years old, I was converted in a little Methodist church in southeast Alabama. About four years later in that same church I held a revival and it was a good one. A young fellow about four or five years older than I was converted. His name was Allen Smith. He went off to school and college and trained for the ministry. This young boy, who is now Dr. Allen Smith, has held some of the leading pastorates in the South. He was pastor at the First Baptist Church, Decatur, Alabama, later at the great West End Baptist Church in Birmingham, and then became pastor of a great church in Knoxville, Tennessee. Allen has always been a great soul winner and has held some good revivals himself. Two, or three years ago he felt his health failing and he went back to his boyhood community and built a beautiful home near the church where we were both converted. About a year ago I was there and we had a nice visit. He said there were a good many of the old people around with whom we used to play as boys and a great many still

unsaved; so he suggested that we put up a tent near where we were converted and have an old-time revival. We begin our campaign there the first Sunday in July and run for eight days. The place where the meeting is being held is just five miles from Dothan. There are many towns within a radius of fifty miles and the people are planning to come by the thousands. We have three services a day. Dr. Smith will preside at all the services. I will preach mornings and nights and he in the afternoons. If you get this letter in time, I would appreciate it if you would ask the people to pray for this meeting. The tent will be located just three miles from the cemetery where the bodies of all my loved ones are sleeping. Allen writes me that everything is right for a great awakening and we would like to have the prayers of everyone that many souls would be saved. May God bless you."

aroused to see God as the beautiful and lovable One He is, and hence the small measure of blessedness. Oh, beloved brothers and sisters in Christ, seek to learn for yourselves, for I cannot tell you the blessedness! In the darkest moments I am able to confide in Him, for I know what a beautiful and kind and faithful and lovable Being He is; and if it be the will of God to put us in the furnace, let Him do it, so that we may acquaint ourselves with Him as He will reveal Himself; and as we know Him better, we come to the conclusion that God is the most lovable Being, and we are satisfied with Him, and say, "It is my Father—let Him do as He pleases."

When I first began allowing God to deal with me, relying on Him, taking Him at His Word, and set out fifty-one years ago simply relying on Him for myself, family, taxes, traveling expenses, and every other need, I rested on the simple promises. I found in Matthew 6 a passage, "I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink: nor yet for your body, What ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin. And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" No man could by care and forethought array a lily. Put a flower under a microscope, and you will say it has been attired by no other than the living God. "Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these

(Continued on page 12)

Keeping Posted

WHERE TO SEE AND HEAR

Evangelist
JOHN R. RICE

JULY 3-6

Chetek, Wisconsin
Summer conference

JULY 9-15

Lake Louise, Toccoa, Georgia
Sword of the Lord Conference
on Revival and Soul Winning

JULY 17-22

Winona Lake, Indiana
Winona Lake Bible Conference

AUGUST 5-10

Latham Springs Encampment,
Aquila, Texas
Sword of the Lord Conference
on Revival and Soul Winning

AUGUST 12-17

Baptist State Assembly Grounds,
Siloam Springs, Arkansas
Sword of the Lord Conference
on Revival and Soul Winning

AUGUST 19-26

Central Manor, Pennsylvania
Central Manor Camp

AUGUST 27-SEPT. 2

Hammond, Indiana
Christian Fellowship Church

SEPTEMBER 3

Danville, Illinois
Labor Day Rally with G.A.R.B.

SEPTEMBER 16-30

Pensacola, Florida
Brent Baptist Church

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We Muffed the Ball in China

(Continued from page 1)

to go into all the world and preach the Gospel to every creature—half of China's millions have never heard the name of "Jesus Christ." If you say this is God's judgment upon China for her rejection of Jesus Christ, (and I will admit this afternoon that many thousands have rejected Jesus Christ and are still clinging to their idols that have hands that cannot feel and eyes that cannot see, just wooden idols) I say to you that if God's judgment has fallen upon China for its rejection of Jesus Christ, then God's judgment must certainly fall upon us, the most God-rejecting nation in all the world. I understand that on Sunday evenings there are only 2 out of 100 who attend church. What nation is more Gospel-hardened, more Gospel-rejecting than this America we call Christian America?

Wake up, Mr. & Mrs. America! If God's judgment is fallen upon China, it will certainly fall upon us. Someone has said, "China is behind the Iron Curtain because of the corruption in the Nationalist Government." There has without question been corruption in the Nationalist Government and yet few people who know the Generalissimo ever question the integrity of that great statesman, one of the world's greatest statesmen. But there has been corruption in the Nationalist Government, perhaps the corruption had something to do with the downfall of Nationalist China. But I again repeat to you that if there was corruption in the Nationalist Government, I believe that there is more corruption in Washington, D. C. every day than the Nationalist Government could have dreamed of in one month. And if the judgment of God is fallen upon China for the corruption in Nanking, then the judgment of God must certainly fall upon this God-rejecting nation we call America—unless we repent!

American State Dept. Gave China to Communists

Someone has said, "Perhaps China is behind the Iron Curtain because of the State Department." I don't believe we realize how fully that is true. Listen: The State Department is responsible for giving China to the Reds. Hear me. I was in China when it happened. We sent one of our great military men over there, and that military man was ordered by the State Department to say to the Generalissimo, "You must take the communists into your government." The Generalissimo, a man of integrity, stood up and said, "Gentlemen, I rode to the top on communism, and then when I realized that it was diabolical and devilish, its program was to enslave the whole world, I dumped it and I will never go back to communism. And I will give up my American friendship if I have to, but I will not accept the communists." So the State Department crucified the Generalissimo. And listen, the very boys to whom we gave China—Mao Tze Tung and his vicious crew—are now the boys who are slaughtering our boys in Korea.

Some of us here at home are fooled by the propaganda put out by the State Department concerning the land reform movement, this great agrarian movement of the Chinese peasants. Listen, I lived with Chinese communism for 18 months. I was confined for 63 days. I am here to say to you that the communism of China is the communism of Soviet Russia, its source is the pit and it comes via Moscow. And I am here to say to you that communism does bring everyone into equality, the equality of slavery. It is diabolical, it is the law of the gun, it is the law of life and death, in the hands of men. Vicious, organized banditry—that's what communism is. And what communism has done in China, it will do to you if it takes over, over here. Don't you talk about any land reform movement.

Some of you people are moaning about heavy taxes, and our taxes are heavy. But I want to remind you, beloved people of America, if the government of the United States should take 75% of every dollar you earn, you still would be the most fortunate people in all the world. We are the wealthiest people in all the world. God has given America what He has not given to any other land. In communist territory they do not take 75% for taxes . . . they take everything. I lived up in the province of Honan when the tax collector came around. They bragged there would be no taxes when they should take over. No, there aren't any taxes either. They simply come around and say to you, "How many bushels of wheat do you have?"

"I have thirty bushels." "How many bushels do you have?" "I have twenty bushels."



Rev. Dick Hillis

"All right, then, dish out your thirty and give me your twenty." "Now wait a minute! What are you talking about? You said there would be no taxes when you took over."

"There are no taxes,—what's yours is mine!"

"But we've got to have something to plant our wheat on. What about next year's crop? If we do not have seed to plant next year's crop, we'll starve to death."

"Who cares if you starve to death?"

Listen, friend of mine, that's communism in action. I'm not talking about their propaganda.

You've heard about the some 50,000 who have been slaughtered by the communists, but I am here to say to you, they have been slaughtered by the hundreds of thousands by organized, planned starvation . . . over in China. That's communism; that's the iron curtain.

The greatest tragedy of this last generation is that we, the church of Jesus Christ, failed China. Not the government, but we, the children of God. The Lord said, "If thou dost not speak to warn the wicked, from his wicked way, he shall die in his iniquity, but his blood will I require at thy hand." There's going to be a day of reckoning—a day when God requires things of us. A day when He's going to ask us why we didn't buy up the opportunities that were ours when the war came to a close. Do you know that when the war came to a close, 500 million people opened their arms to the Gospel, and we could have sent laborers, ambassadors to the court of heaven, to China, by the thousands. They would not have needed to learn the language. They could have gone with interpreters and spread the Gospel all over the land of China. But we, wealthy Christians of America, the wealthiest people in all the world, greedily thinking of how we could build with "wood, hay and stubble" and how soon we could get a new car, and pay Henry Ford a couple thousand dollars—we weren't concerned about eternal things. We wor-

(Continued on page 6)

Strange Short Stories

By Dr. Walter L. Wilson

The Story of the POSTAGE STAMP

We may learn many interesting lessons from the postage stamp particularly with regard to the Christian life, character and service. We shall consider each point with its relation to the daily life and see what profit we may gain from this meditation.

THE STAMP BEARS THE IMPRINT of the country in which it is of value and by which it was imprinted. The Christian life is not of any human origin but when truly presented by the godly man or woman it bears the print and the mark of Heaven. The life of the Christian originated in the heart of God. The one who has been born again will be stamped by the Holy Spirit and with the life of Christ.

THE STAMP BEARS THE MARK OF ITS VALUE. Although the stamps may be the same size, they may be marked with a different price. The three-cent stamp can do what the one-cent stamp cannot. The ten-cent stamp will carry a greater weight than the two-cent stamp. All Christians do not have the same value to society and to the church. Some can usher at the door while others can hold a large audience spellbound for God. Some will scatter notices around the neighborhood inviting friends to the services while others will go to Africa to invite the natives to Christ.

STAMPS ARE OF VARIOUS COLORS. Some stamps are red, some are yellow, some are green, some are purple. Each color denotes either its value or its purpose. God has chosen five great colors for His children on earth; the yellow from the Orient, the brown from India, the black from Africa, the white from our own country, the red from the Indians in the desert. Each has his own peculiar characteristics. Each presents the gospel in his own peculiar way. Each is of special use in his own particular sphere.

SOME STAMPS HAVE SPECIAL PURPOSES. The special delivery stamp is used for extra handling to expedite delivery. There is also "special handling"; this stamp is placed upon packages to insure rapid and special service at transfer points on the railroad. Revenue stamps are used for special tax purposes. "Postage Due" stamps are used to collect additional postage on a letter that is underpaid. God has special Christians for special purposes. In First Corinthians, chapter 12, the Holy Spirit enumerates some of these gifts and in the history of the church we find them manifested. George Mueller had the gift of faith for the care and education of four thousand orphans. David Livingstone had the gift of faith for opening up Africa for the gospel. John G. Paton had the gift of faith for entering the South Sea Islands among wild tribes of cannibals and leading them to the Saviour. Have you asked what your special purpose in life is and have you found it?

STAMPS ARE MADE TO USE. The mucilage on the stamp is placed there to enable it to stick to its job until the end of the journey. The glue is the product of much labor and thought and is the result of much experimenting. It must not be poisonous for many stamps are moistened by the tongue. It must not get hard and dry, else it would not stick after lying around for some weeks. The

Lord expects His people to have this characteristic. Unstable folks are not much use to God. Stability, persistence, and dependability should characterize every Christian worker. If the Lord has placed in your hands some work for His glory, stay by it until it is done. Pursue it until it is finished. The Lord said about Reuben, "Unstable as water thou shalt not excel."

SOME STAMPS ARE AT A PREMIUM. Our government prints only a small issue sometimes. Because there are only a few, they are at once prized above the value which is printed upon them. Often this is true of Christians. Because of their piety and their power they do more work and accomplish better results than many others. Some walk with God so closely that the few words they utter have unusual power and produce exceptional results. God does not make many Spurgeons nor many Moody's. These are men of exceptional value. God has chosen some women who have exceptional power in blessing others and remarkable ability in handling human problems. Let our Lord make of you a special product designed for His glory and blessed in His service.

STAMPS RETAIN THEIR VALUE. It matters not when a stamp was printed. Its value remains unchanged so long as the government retains its power. When we purchase stamps we do not ask when they were printed. If we should find one among old papers in the desk we know it may be used if it has never been cancelled. "Once a stamp, always a stamp" may be a good slogan. It is so with the believer. Once he receives the imprint of Heaven he remains the Lord's property and the Lord's servant ever after.

THE STAMP VALUE IS IMPUTED. The paper on which the stamp is printed has almost no value whatever. A one-dollar stamp is printed on a bit of paper that would be worth less than one-tenth of one cent. The value does not lie in the article which is purchased at the post office window. We purchase an imputed value ordained by the government and placed on the stamp by their authority. The word of the government makes it worth one dollar, nothing else does. It is the word of the living Lord that makes a common man a Christian. Christ pronounces the believing sinner a forgiven man. The Holy Spirit imprints upon the trusting soul the stamp of Heaven's life, and so righteousness is imputed and the man becomes a child of God.

STAMPS ARE OFFICIAL in the country which issues them. Our stamps cannot be bought nor used in any other country. Those friends who would pass as citizens of Heaven must come out of Heaven's mint, must be born again, must be "official" in heavenly circles. Do you bear the stamp of Heaven upon you?

(The above is one of the thirty-three chapters in the book, *Strange Short Stories By the Doctor*, 123 pages, paper bound, which may be purchased for 75c from Sword of the Lord Publishers, Wheaton, Illinois.)

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PRAISE BOOK PUBLICATIONS

MOUND 3 MINNESOTA

Dr. Bob Jones Says:

I am sure our prayer warriors and our financial supporters will be interested in the first week's report which has been sent in by our Bob Jones University "preacher boys" while doing the work required of them during the summer. You will remember that we do not take back into school in the fall any student as a candidate for the ministry who does not during the summer speak to at least one person a day about his soul and give a report on the ones with whom he deals. The "preacher boys" must also conduct at least one public service a week and send in an outline of the sermon. They must do a certain amount of Bible reading and research and review certain assigned book or books and write a review.

Here is a partial report of the first week of summer: Services conducted, 1,641; other services in which "preacher boys" participated, 544. They dealt with 12,502 individuals about their souls. They have a record of 1,174 definite conversions and 561 reclamations and 58 young people who consecrat-

ed their lives to full-time Christian service. They distributed 78,056 Gospel tracts, telling people what to do to be saved. These ministerial students, the first week of the summer, spent 10,601 hours in full-time Christian work. This is equivalent to one person doing 442 twenty-four-hour days of work and equivalent to three persons working eight hours a day for 1,326 days.

We would like for you friends who have contributed to the Student Loan Endowment Fund to know that you have had a part in the training of these young ministers of the Gospel. I think you will agree with me that the money you sent in for the Student Loan Endowment Fund has been well invested. Remember, we are asking all of you to keep on praying for us and keep on helping us by making contributions so that we can reach the million-dollar goal we wish to reach as quickly as possible. Thank you and God bless you.

BOB JONES, Founder
Bob Jones University
Greenville, S. C.
(Advertisement)

Please Mention
THE SWORD OF THE LORD
When Answering Advertisements

We Muffed the Ball in China

(Continued from page 5)

ried over when we could get a new refrigerator or build a new house. Yes, we were wrapped up in the things of time and let the things of eternity go by. God help us!

"If thou dost not speak to warn the wicked of his wicked way, he shall die in his iniquity, thus saith the Lord, BUT his blood will I require at thine hand." We muffed the ball in China.

How Slow We Are To Evangelize Japan!

And I say to you, Mr. & Mrs. Christian America, we are muffed the ball in Japan, too. There are 88 millions of people wide open to the Gospel of Jesus Christ. They know that their idols have not satisfied, and their hearts are wide open. The Occupational Forces pled for 1000 missionaries five years ago and we haven't begun to touch it—we have hardly sent a fifth of that thousand. We muffed the ball in Japan. Oh, the communists didn't muffed the ball in Japan. No, they took over three hundred thousand prisoners of war back to Soviet Russia and there they trained them in all the diabolical practices of communism, then they sent them back to Japan. And if the Occupational Forces should leave Japan, these 300,000 communist missionaries would spring into action and 88 million more people would go behind the Iron Curtain, not because they want to, but because they had to. We muffed the ball there, too.

And then there is Korea, that great Gospel-loving, democratic nation, wide open to the Gospel five years ago. What did we do? Practically nothing. Now we have seen the greatest and most terrible slaughters of the last generation. And we sit by. Yes, we failed there, too.

Formosa, Open Door Left to Chinese People

Just 90 miles off the coast of China is the last Chinese stronghold of democracy, the Island of Formosa, with ten millions of people, and God is doing wonderful things. I believe it is the greatest miracle of the age. He is the Lord of the harvest and He has prepared a harvest there exceeding that perhaps of any other land. I come to give you an eyewitness report of what is going on over there. I want to say that I believe it is the strategic land of the world, the most strategic island of light in all Asia. In the first place, it is strategic because there is religious liberty there. The Generalissimo and Madame Chiang have given it a religious liberty which is known in very few lands. I have a little pass here that permits me to go into any barracks, any military hospital, any school, on to any street any place and preach the Gospel at any time. You can't do that in America. I cannot say that the government of Free China is a Christian government. I can say that it is certainly pro-Christian and in among the pro-Christian government there are wonderful Christians.

We had the privilege of having dinner with Madame Chiang and for 2½ hours in her home the conversation was about spiritual things. She led the conversation, told us something about her prayer group and what they were doing. They have a little group of about thirty women who gather on Wednesday for prayer. They pray until about 11:00 a.m., then they spend a time in Bible study with Dr. Chen, the Chief of Chaplains, a man known by Clay Cooper and his team as a real godly man. Then they spend the afternoon discussing what they can do. You see, "Faith without works is dead." They not only pray, but they work. They already have chaplains in the army, navy and air force for the first time in the history of China and they are hoping to have twenty chaplains that they themselves pay for, before the end of 1951. And not only do they do that, but they put New Testaments by the beds in the thirty military hospitals on the Island. They help to get the job done.

Madame Chiang said, "I used to be concerned with the Christianization of China; now I am concerned about the personal salvation of souls." Isn't that wonderful? She said to us, "Men, I want you to be careful about hand-raising, because if men really don't come to God but just raise their hands, then afterwards they go back into sin and they dishonor the Lord and disgrace His church." That's real spiritual perception. That's true. She's concerned about those things.

We had dinner also with the Governor. Governor Wu is also a Christian man and he has a wonderful Christian wife. He said, "I used to be a Christian in lip . . . now I am a Christian in life." He said, "God has a lot to do in me yet . . . but He's working on me." I like that, too. ". . . a lot to do in me . . . but He's working on me." God is working with this Christian Governor. His wife is a wonderful Christian woman. She meets with Madame's prayer group, plus the fact that she is a teacher with two Bible classes which she herself teaches. So the Lord is blessing. And we met many of those in high places who love the Lord Jesus Christ and are interested in getting out the Gospel.

We had the joy of taking a ton. 2400, Gospel records from Gospel Recordings, Inc., out there. We put them in every radio station and the radio programs over there are just plain terrible. There is just one thing I like about them. When they have nothing else to play, they put on a Gospel record, and you can hear Gospel records all times of day now, and those Gospel records are good. Then we went to a very fine Christian lady down in Taichung, where the Cooper Team had some wonderful meetings, and Mrs. Han, whose husband used to be minister of finance, said to us, "We have music appreciation courses here and if you get me some records, we will put them on." So every day in the high school they have musical appreciation. The music appreciation are Gospel records! Isn't that wonderful? I wish we could use Gospel records in our musical appreciation classes in our American high schools. We are taking nearly one hundred of those little portable phonographs back with us to the aboriginal churches.

Now, Formosa is a strategical land because God is working among Government officials and I believe that righteousness exalteth a nation, don't you? Israel turned from God and sought help from Syria, and Israel went down and almost blacked out for 2000 years. America grew weak and turned to Soviet Russia, and America is on the skids . . . unless she repents and turns back to God. I think, too, the mightiest army in all the world is no protection unless God be with her. But out in Free China they are turning to God. That is our great hope.

Wonderful Working of God in Formosa

Now the miracle is not only going on among Government officials, but it is also going on among the aboriginal people. The head hunters of Formosa, before they get married, have to take a head. The young women, before they are married, are tattooed. They are tied down and a very painful tattoo from one ear down to the mouth and over to the other ear is injected upon their features. I remind you these are people where the libraries of the young men are made up, not of books, but of human skulls. I have a picture of a man who took over 60 human heads. But God is working among these people.

An aboriginal woman saved a number of years ago, wonderfully saved, studied the Bible a little while, then she went back up to preach the Gospel of the Lord Jesus Christ in the hills. The Japanese police said, "You cannot preach. If you preach, you will be thrown into prison."

But she said, "I have higher orders."

They said, "Never mind; if we

catch you preaching, you will be thrown into prison."

She said, "You won't catch me."

She traveled by night up into those native, aboriginal wild villages. Then the evening of the second night she sent her runners to gather in the people, arriving back in her village at 1 o'clock in the morning. From one to three by tallow candle light they would study the Word of God together. What a hunger for the Word of God! Then at three o'clock, while it was yet dark, they would go back so that when day dawned and the Japanese police checked, everybody would be doing his work in the field. As a result, when Jim Dickson, the great missionary statesman of the Island, returned to Formosa, he found several thousand aboriginal people had turned to Jesus Christ. Like a great snow-ball, the work of God, a Pentecost in the hills, had been carrying through and today over 150,000 of those people, aboriginals of Formosa, have turned to Jesus Christ—one of the mightiest harvests of this generation.

When Clay Cooper and his team came home, there were 52 churches among those tribes. But he's way behind in his statistics. A letter from Jim Dickson of a few weeks ago states there are 59 such churches, built with their own hands and without the subscription of a single penny from the outside world. Praise God for the work of His spirit up among these primitive peoples!

Then God is also working among the native Taiwanese church, the Formosan church. That church was a church that had slept for 50 years, when she did not have much liberty because of Japanese occupation. But now she is awake. She has caught a new vision. It was the privilege of this very team that you helped to send out, to minister, I believe, to over 40,000 people in the days they were there on the Island of Formosa. They saw multitudes indicate their desire to accept Christ as Saviour. While they were there, some of the churches caught a new vision. I don't know if Mr. Cooper has been informed of this development. They took with them this little Gospel, we had five hundred thousand of them thinking that would be enough—we need one and one-half million more to finish the job. But back to those churches that caught a vision. They put on the back of the little Gospel of John the name of the church, the time of the services, and a little welcome. Then they gathered their believers together and said, "The Lord sent His disciples out two by two. I guess we should do that too." But some of the people said, "We do not know how to do that. What if a Buddhist asks us questions we cannot answer?" But they went out two by two, and in a few short weeks the Christians in the little Formosan churches, untrained, untaught, and yet willing, had gone to 40,000 separate homes to tell them about Jesus Christ. What would happen if the Christians in Spokane were aroused to go out two by two to introduce men to Jesus Christ? I would say that every church in Spokane would be packed at every service. God does not expect that there should be any drones in his bee hive. Every member of the body of Christ should be doing something. The Christians of Formosa have awakened to their opportunity.

There is one other miracle that is taking place, and I just want to tell you of that miracle. Some three million people from the mainland of China, loving liberty more than all they had at home, left home and land and everything they had and fled to Formosa. They are the Mandarin-speaking people, the religious, the educational, the military and the political leaders of the great nation of China. There they are—over on the Island of Formosa. They're desperate, disillusioned, hungry . . . hungry for what? Hungry for God. And a harvest is taking place among them and God is at work.

We were in the city of Tainan. It was my privilege to be at the dedication of a church that will hold over 300 people. Do you know where that church came

from? Let me tell you the story and with this I close. A man by the name of Mr. Gin, a very wealthy banker from China, lived with his family in one of the Inland cities. One day his son, eight years of age, came in and said, "Daddy, I've found Jesus as my Saviour." The man grabbed his son and said, "Son, listen. We're educated, we're wealthy, we're not superstitious. Forget it. You're not to go to Sunday School any more." That little boy never went again to Sunday School. Then came communism. They fled to Formosa. They started their banking business again, and then suddenly the mother grew sick. She had three lovely children, but a mental quirk overtook her. She wouldn't care for her own children. She wasn't interested in them any more. She didn't love them. Every doctor was sought which money could provide. None could help. Then the little boy, now ten years of age said, "Daddy, if you find God, God will help you." This man went out to look for God and he walked the streets of Tainan and the other cities of Southern Formosa for 61 days, looking for God. During that time he found five churches, but they were Formosan churches and did not speak his language. And no one seemed to help him. Then one day while riding a train he saw a man reading a book. He read its title . . . "Soong Jing" . . . the Holy Scriptures. He asked the reader, "Can you introduce me to God?" The young man replied, "I'll be glad to introduce you to God." They spoke the same language and there he led him to Jesus Christ. It was my privilege three months after Mr. Gin was saved to be at

the dedication of a church that he himself had built. You know why he built it? He took his entire life's savings, bought the finest lot in the city right next to the big bank, and there he built the little church. He said, "I determined that no one else from the mainland . . . among our three million Mandarin-speaking people who cannot hear the Gospel in their own language unless there is a church built . . . I determined that none of them could ever say, 'I looked for God for 61 days,' so we built a place where they could find God." At that dedication service 22 of them found Christ as their personal Saviour. Why? Simply because a man was willing to give his entire life's savings. Not just to give the abundance of what he had, but his entire life's savings to build a place where men can find God.

Another miracle is taking place out there. Before the Cooper Team left they turned over a lot of these decision cards gathered in their many meetings with the students, soldiers, and factory workers. We determined to follow through and find out whether they meant business or not. So we sent them two or three weeks later—giving them time to cool off and to study through the Gospel of John which they had received—just this little letter folder. In it are 16 questions concerning the Gospel of John. If they meant business, they were going to study it through and return it to us. Then they would get another set of 16 questions and so on until 6 lessons. Then with the third lesson they got four verses of

(Continued on page 8)

2 Great Pre-Millennial Soul-Winning Conf.

July 29-Aug. 5
Highland Park
Baptist Church
Dr. Lee Roberson,
pastor
Chattanooga,
Tenn.

Speakers Include
Dr. M. R. DeHaan
Dr. John McNeil
Dr. B. C. Land
Dr. John Herrmann
Dr. Ernest Hancock
Dr. A. A. Smith
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Bob Oughton
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Dr. Sam Morris, "the Voice of Temperance," of San Antonio, Texas. He conducts large revival campaigns, teaches in Bible conferences, addresses conventions and speaks on temperance. Dr. Morris is proclaimed by the liquor industry as "the most valuable man to have entered the service of the dries in several generations." He carries on daily broadcasts over the most powerful Mexican stations, and in America. A pungent, powerful speaker.



Rev. Warren Steward, song leader for the John R. Rice campaigns, will have charge of the music. Mrs. Steward will assist her husband in duets. Both are well trained, spiritual, charming singers; will add a real lift to a great program.



Dr. Fred Jarvis, B.D., A.M., Th.D., graduate of Chicago University, Northern Baptist Seminary, etc., after doing remarkable mass evangelism, winning thousands in Japan, now returns to the U.S. to promote this great soul-winning work. He is young, vigorous, a proven soul winner; a scholarly, charming speaker widely used in Youth for Christ. Don't fail to hear him on revivals in Japan.



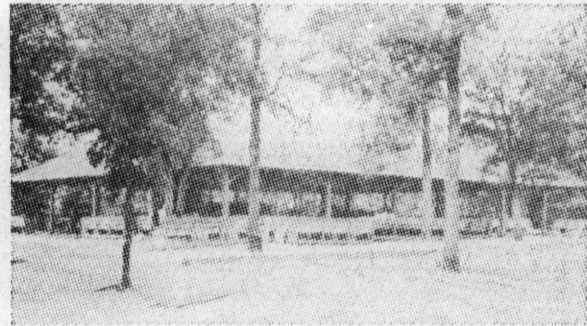
Dr. John R. Rice, conference director, will speak daily to inspire and teach the Word of God. He is the spokesman for revival and soul winning in America and will be on the grounds at every session. His heart-stirring, soul-winning messages will bless the hearts of the many who attend from all parts of America. Particularly helpful will be his personal counsel to young preachers and Christian workers.



Walter E. Handford, Jr., business manager of Sword of the Lord Foundation, graduate of Wheaton College and a brilliant, fervent and persuasive speaker you will hear with delight. He will give intimate glimpses into the work of the Foundation.

RECORDINGS of great musical talent, George Beverly Shea, Helen Barth and Al Smith, and others, will be heard in the afternoon on the grounds when services are not in progress.

TABERNACLE — Latham Springs Baptist Encampment, Aquilla, Texas



CHURCHES SHOULD SEND PASTORS, MINISTERIAL STUDENTS, YOUNG PEOPLES' WORKERS. IT WILL BRING WONDERFUL RETURNS IN SOULS SAVED AND MINISTRIES TRANSFORMED.

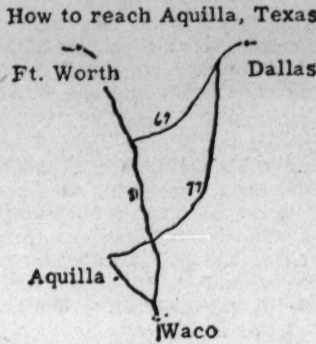
FREE BEDS—Ministers and ministerial students of limited means will be furnished beds—not transportation, not free dormitory meals. Those who need free beds, write Dr. John R. Rice Wheaton, Illinois.

Daily Program, Latham Springs, Aquilla, Texas, August 5-10, 1951

SUNDAY 5	MONDAY 6	TUESDAY 7	WEDNESDAY 8	THURSDAY 9	FRIDAY 10 Missionary Day
9:00 to 9:45	Prayer, Praise and Song STEWART and LANE	Walter Handford	Walter Handford Inside Information on Sword of the Lord Foundation	JOHN R. RICE Answers Bible questions	BILL RICE
9:45 to 10:30	FRED BILLINGS	JOHN R. RICE How to Use the Bible in Soul Winning	BILL RICE	BILL RICE	JOHN R. RICE The Missionary's Call and Work
Intermission			15 Minutes		
10:45 to 12:00	JOHN R. RICE The Christian and His Bible	BILL RICE	SAM MORRIS "Rejoicing in Christian Service"	SAM MORRIS "Rejoicing in Christian Hope"	FRED JARVIS
DINNER at 12:15		AFTERNOON FOR RECREATION		SUPPER at 5:30	
6:45 to 7:45	3:00 p.m. BILL RICE	JOHN R. RICE What Sin Does to the Christian	JOHN R. RICE The High Cost of Revival	JOHN R. RICE Outside the Gate With Jesus	FRED JARVIS
Intermission			15 Minutes		
8:00 p.m.	JOHN R. RICE Why Pray?	BILL RICE	DR. LEE'S SERMON FILM "Pay-Day—Someday"	SAM MORRIS "Rejoicing in Christian Suffering"	SAM MORRIS "The Christian and the Liquor Traffic"
				BILL RICE Revivals in Africa	

GOD BE WITH YOU, TILL WE MEET AGAIN

August 5-10, 1951



Accommodations

Guests are accommodated in cabins (holding from 6 to 40 people) for 50c per person, per night. Some cabins have showers and commodos, others do not; but there are plenty of rest rooms on the grounds, with showers in them. Cot and mattress are furnished.

Rates

50c per person per night for cabin, cot and mattress. Meals are 50c per meal—a total of \$2 a day for meals and cabin. No refunds on meals or lodging except in case of sickness or some other emergency. For very small children, a half plate is served for 25c.

What to Bring

Bring your Bible, bathing suit (men and women will swim separately; all bathers going or coming from pools must be properly robed); old shoes for ballgame, sheets, pillow, pillow cases, wash cloth, soap, quilt or blanket.

Recreational Opportunities

The afternoons are free for recreation. At Latham Springs you will find two swimming pools, two shuffleboard slabs, soft ball diamonds. Plan to join in the fun.

SEE ON FILM



Dr. Robert G. Lee's world famous sermon, "Pay-Day—Someday," will be shown one night. It is the dramatic story of how sin extracts its wages from King Ahab and his wicked and daring wife, Queen Jezebel. A 90-minute production, with never a dull moment by one of the nation's greatest preachers. Dr. Lee is now serving his third term as president of Southern Baptist Convention. This film is worth travelling hundreds of miles to see.



Dr. Bob Jones, Sr., founder of Bob Jones University, has preached on moving picture film a sermon entitled "Light of the World." We have secured permission to use this unusual sermon, a thirty-minute masterful work, incorporating many interesting scenes with the dramatizations of several actual incidents. Don't miss seeing on film this great man of God. (See program for date).

What Sword Conferences Do

"The Sword of the Lord Conferences on Revival and Soul Winning have completely revolutionized my ministry. After attending my first Sword of the Lord conference at Cedar Lake, Indiana, in 1948, I came home and resigned my pastorate and entered the evangelistic field. It's been a bit rough going at times, but I'm beginning to be dated solid now. But praise the Lord, best of all, the Lord hasn't allowed me to have a single fruitless revival. Souls have been saved in every one of them and it seems that each one seems to be better of late."

Rev. O. R. Bartlett
634 E. Leafland Ave.
Decatur, Illinois

"Those SWORD OF THE LORD Conferences were by far the greatest spiritual feasts I have ever had the privilege of attending."—Julian L. Dyness, Pastor

"Nothing has ever done for my ministry what these two SWORD OF THE LORD Conferences have done. The one at Toccoa last year was great, but the one this year at Siloam Springs was even greater."—H. W. Young, Pastor

"It has been one of the greatest blessings of my life to be here at THE SWORD OF THE LORD Conference, and to hear some of the greatest Spirit-filled men I have ever heard. How they did bless my life!"—Ralph Hansen

DOES YOUR VACATION

suit better August 12-17? Then plan to come to Sword of the Lord Conference on Revival and Soul Winning at Siloam Springs, Arkansas, Baptist State Assembly Grounds, on that date. Come and camp out with us. We expect Christian workers from twenty states; have planned a tremendous program. Write for folder giving detailed rates, daily program, etc.

Better yet, send \$1 per person to reserve a cot with mattress in dormitory or cabin, to Sword of the Lord, Wheaton, Illinois.

REGISTRATION BLANK

To register, fill in and mail this registration form, indicating how long you plan to stay. Send registration to Latham Springs Baptist Encampment, Rev. J. E. Roth, Executive Sec'y, West, Texas

Names _____

Address _____

City _____ State _____

Date of Arrival _____

Departure _____

Keep Up With the Joneses

(Continued from page 3)

prices. "We'll build one, back at the school," Mrs. Stenholm blithely told another newfound friend, who owned a camera crane service.

"Nonsense," he shrilled. "I'll let you have one of mine cheap." And he kept his word. Mrs. Stenholm picked up a microphone at a bargain and took home a photograph of a mike boom. The boys built that one and did it so well that it looks—and works—like a thousand-dollar original. Unusual Films was in business.

The first six months they made two dramatic films and a promotional picture—strenuous schedule in a pernickety craft where three minutes of finished footage is a good day's work. "The Light of the World" is a 30-minute sermon by Dr. Bob Senior. Three true stories are imbedded in the picture. The audience doesn't merely watch a preacher getting off a sermon but sees what has made the preacher the man he is, what has given him the faith he has. And it is all done with polished finesse.

Most ambitious project so far is "Macbeth," a full-length picture in color. From "Macbeth" and other Shakespearean plays to come, sequences will be lifted out to form illustrations for future sermon-movies. "Macbeth"—to be made available to public schools as a cultural and educational contribution—in itself becomes a profound homily. At the end of the picture, Macbeth has his head cut off—a papier-mache model spares Dr. Bob Junior the ordeal—and the "head" is lifted high on a spear. Superimposed on this unforgettable background, the text, "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" gives a spiritual barb to the story.

Shakespeare is not a newcomer to Greenville. He is practically the Bard of Bob Jones. Three Shakespearean plays, on the average, are presented every year. And there is, of all things, a yearly opera. Metropolitan soloists, no less, are

imported for leading parts. A few months ago, a radio quiz panel of opera experts opined that colleges cannot possibly put on successful opera. Lorenzo Alvary promptly upset that appellation. "I know of one that can—Bob Jones! I was there for 'Faust' in December."

Some of the Manhattan singers have told young Bob that the school's scenery surpasses that of the Met. Most of the soloists prefer Bob Jones costumes to their own. One soprano who brought her own fancy duds agreed reluctantly to "take just a peep" at the wardrobe to appease the provincial enthusiasm of the dramatics coach. She looked and gasped. Her own costumes stayed in her trunk.

You can see why the motto, "World's Most Unusual University" was coined not by a master of circus superlatives but by a cautious soul given to understatement.

The film department has roots going out in another direction—over across the street to radio station WMUU (guess where the letters came from!). The daytime commercial station moved into its new \$100,000 setup two years ago. Even before that time radio broadcasting figured prominently in the Bob Jones plan. The station, which uses the talents of almost 200 students a week, provides training for them, a voice for the University, and a homey, dynamic presentation of the Gospel.

At WMUU, as in every other nook and corner of the school, the emphasis is on polished boots. Nothing shoddy goes out over the air. In a section of the country where hillbilly music, both secular and religious, is as popular as hominy grits, WMUU has never touched a needle to a hillbilly or jive platter, and never intends to. The Joneses by conviction hold out for the best of everything.

Music, news and religion are the three areas of WMUU's interest, not religion exclusively. "We put the gospel in an attractive showcase," is the way Jim Ryerson, sta-

tion manager, expresses it. A mother said it with even more eloquence when she wrote, "We tune in WMUU first thing in the morning and know that we can leave it on safely all day."

Two of WMUU's weekly programs are so good they are used regularly by 34 other stations. One radio student from Elgin, Illinois, went to her hometown station to apply for a vacation job. The boss shook his head impatiently—"No openings." She had her hand on the doorknob when he looked up again and asked, "What school did you say you were from?" At mention of Bob Jones University he hauled her to his desk. "We use your 'Miracles' and 'Hymn History'—and they're good. Sure we have a job for you! You know your business."

The station has paid for itself through carefully-screened "commercials" and sponsored programs. Every department of the University, for that matter, pays its way. The school lives within its current income, no small justification in itself for being the "world's most unusual university." Only meticulous stewardship could make ends so adequately meet out of the \$645 a year that students pay for tuition, room, board, fees—everything. The same efficiency hauls someone on the carpet if so little as a dripping faucet is not fixed within 24 hours after being reported.

The fact that out of an enrollment of 3000, some 1100 are ministerial students of 54 denominations—making Bob Jones the biggest preacher training school in the country, bar none—is simply another of the dozens of discoveries that astonish visitors. On an average week end, these preacher boys (who can't go into a pulpit unless they have earned passing grades in Bible and English the previous week) win a thousand converts. During summer vacation, each ministerial student must speak to at least one person daily about his spiritual state and make a written report. If he doesn't he can't return to Bob Jones University.

There is the Bowen Biblical Mu-

Muffed

(Continued from page 6)

Scripture to memorize. By the time they had finished all of them they would have memorized 36 verses of Scripture and I say to you, it is only a person who means business who is going to memorize 36 Scripture verses and answer 16 times 6 questions from the Gospel of John. But listen . . . these are being returned to us at the rate of 200 a day. The mailing list must reach over 12,000 of those who indicated their desire to accept Jesus Christ. I believe Formosa is the only land in the world where the team has had to get together and say, "Lord, show us how to make an invitation hard enough to keep people away from the altar." And so we don't even have any hand-raising any more. We just preach the Gospel . . . then we teach them a simple little prayer . . . then we dismiss the meeting. When we have dismissed the meeting, then we say, "Those of you who are concerned, if you want to stay behind, you stay." And they stay behind by the hundreds. It's the greatest miracle taking place on the face of the earth.

Listen, if we can reach the 3 million people from the mainland of China this year, I believe that God will give them an opportunity to go back as ambassadors of Jesus Christ to carry the glorious

seum with archeological treasures donated by Sir Flinders Petrie; the Sunday afternoon vesper service, so exquisitely staged that it looks like a sanctified Radio City Music Hall extravaganza; language courses of Russian, Japanese, Swedish and Arabic—these are certainly unique. But most of all, there are the students, full of uninhibited faith, singing in chapel as if they are living words that roll out and are finding the living fun—students willing to give up their yearly spring vacation so they can have a Bible conference! There are the 17 buildings, clean, new, crisp in line and angle—testi-

Gospel to every town, village and hamlet, and do what no other missionary force could ever do. This is God's hour on the Island of Formosa. This is our responsibility, but this is also our hour of opportunity.

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Socialist-Modernist Jones

(Continued from page 1)

people in a democracy want to join together to do things cooperatively, I see no reason why it shouldn't be done.

"The people have decided that the Post Office business of America can be done better collectively than by private enterprise, as it was once done. And the people were right. This has little or no relationship to socialism as such. It is an expression of the growth of democracy.

"Mr. Rice asks, 'Do you believe in the infallible inspiration and accuracy of the Bible?' I believe in the vital infallibility and accuracy of the Bible. If Mr. Rice insists that it is verbal infallibility, then I am afraid he is in trouble to maintain his infallibility. Which version is verbally infallible? If the statement is made that the original documents were verbally infallible, then the answer is that we have over one hundred and fifty documents, not two of which are verbally alike. Then where is his verbal infallibility? It has vanished.

"I believe the infallibility of the Scripture lies in this, that if you come through Jesus and make a complete surrender to Him, you will infallibly find God.

"The next question is, 'Do you believe in the virgin birth of Christ without a human father?'

"My answer, I believe in the virgin birth of Christ without a human father. I have said that across the United States so much that only those who want to believe something else seem to be propagating the idea that I do not believe in the virgin birth. Next, 'Do you believe in the bodily resurrection of Christ?' I believe that Jesus arose again from the dead, physically and spiritually, and is alive for ever more. I therefore do believe in the bodily resurrection of Christ.

"With my best wishes and my prayers, and thanking you for the courtesy of your letter.

"Yours very sincerely,
"E. Stanley Jones"

ESJ:ghw
cc:Evangelist J. R. Rice

My Reply to Dr. E. Stanley Jones' Letter

"June 16, 1951

"Mr. J. S. McBride

"Easton,

"Maine

"Dear Brother McBride:

"I thank you for sending on to me the letter from Dr. E. Stanley Jones. I have read it very carefully, and his position is approximately what I had understood it to be ahead of time. May I call attention to the following important elements in Dr. Jones' position?

"1. He does not want to be called a fundamentalist. That means that he does not want to be known as one who believes in the historic Christian position—the inspiration of the Bible, deity of Christ, etc. Why not? When a man is not willing to be known as believing in these fundamentals, there is always something wrong. This question has come up, to my knowledge, with literally hundreds of Christian leaders and I have never yet known a man who was offended by the term 'fundamentalist' who was genuinely a fundamentalist. Do not be deceived; Dr. Jones knows what the term means and he does not want his modernist friends to count him a fundamentalist. There is a reproach to being an out-and-out believer in the Bible, and Dr. Jones does not want to take that position before his friends.

"2. Notice that Dr. Jones is a socialist. He has declared himself repeatedly, in his books and in the public platform, as being for socialistic measures. He does not want to be known as a socialist since if fundamental Bible believers in the Methodist church knew he was really a socialist, they would fear him. But he wants what socialists want—more public ownership of property, less private enterprise. In fact, he has repeatedly endorsed such government ownership and control of property as Russia has. That is in print and Dr. Jones will not deny it, of course. Despite weasel words, Dr. Jones is a socialist and is for socialistic measures, not only the socialistic measures of the Democratic party regime in America,

but socialism which goes as far as the illegal seizure of private property and the hamstringing of private enterprise, that scriptural system called capitalism.

"3. Dr. Jones does not believe in the verbal infallibility of the Bible. In other words, he does not believe that the Bible is true, does not believe that it is all a divine revelation. His position is the position of all modernists on this question, the most fundamental of all doctrines.

"4. Dr. Jones does believe in the virgin birth of Christ, he says. That does not hurt him with modernists as long as he agrees that the Bible is not all true. And he does not believe that the virgin birth is essential to Christian doctrine because he continually chooses as his companions, closest friends and co-laborers, people who openly deny the virgin birth, people like Fosdick, Oxnham, etc. If he believes the virgin birth, then he does not think it matters, and he never puts up any defense of the virgin birth.

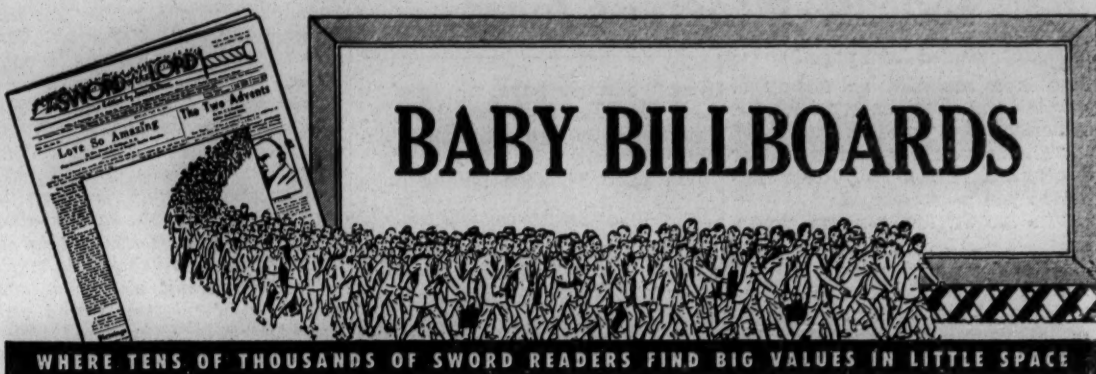
"5. Now comes the saddest thing of all; Dr. E. Stanley Jones uses weasel words, dishonest, evasive words. He tries to avoid the term 'socialism' and tries to leave the impression that he is not a socialist when, by his own plain statements in print again and again for the last score of years or so, he takes all the essential positions of socialism. In fact, he believes in the essential principles of communism itself except perhaps the violent method. He has repeatedly said that the Russian system is more nearly Christian than the American system. He has repeatedly propagandized for socialistic enterprises, yet does not want to be called a socialist. That is dishonesty, the kind of dishonesty that would be inexcusable even in a politician.

"The argument in paragraph four of Dr. Jones' letter to you using the post office as an example is actually a well-known argument of socialists for socialism. Yet Dr. Jones disavows the socialist label.

"The same evasive language is evident in Dr. Jones' discussion of the inspiration of the Bible. When Dr. Jones says, 'Which version is verbally infallible?' he is trying to hoodwink you. He knows that no well-taught fundamentalist ever claimed that any particular translation of the Bible was the one which God inspired. When a modernist tries to leave the impression that Bible believers claim infallibility for the King James translation, then he is deliberately dishonest. Any one who has even casually read the notes in the Scofield Bible or the classic work by Gausson on inspiration, or the writings of Warfield, Machen, or Wilson of Princeton University, or of B. H. Carroll, or of Pettingill, or Chafer, or Ironside, to take random examples, knows that the Bible doctrine of inspiration is not dealing with the King James version but with the original manuscripts. And Dr. Jones also knows that of the '150 documents' he mentions, none of them are the originals. If he has studied the matter, he also knows that the variations are so slight that not over one word in ten thousand is now in question, and that not a single doctrine is involved in any variation. That is the smoke screen of a man who wants to prejudice a man against the Bible doctrine of inspiration without facing the clear claims of the Bible itself, that 'every word... proceedeth from the mouth of God' (Matt. 4:4).

"I reluctantly conclude that Dr. E. Stanley Jones, while he believes some of the Bible, does not believe it all, does not even profess to believe it all. He is not willing to be known as a Bible believer, a fundamentalist. He is, in spirit and attitude, a modernist. He chooses modernistic friends, he boosts the modernistic program by choice and he has long been known as a socialist and a friend of communism, and he does not now repudiate that position, which he has long held and which he has repeatedly stated in print. He tries to avoid the odium of socialistic doctrine but nevertheless

(Continued on page 10)



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Socialist-Modernist Jones

(Continued from page 9)

less is a socialist, an enemy of capitalism, free enterprise, the American way of life.

"Thank you for writing, dear brother. I return Dr. Jones' letter to you as requested.

"In the Saviour's name, yours,
John R. Rice"

JRR:/vw
Encl/1

Since I have, in my letter quoted above, plainly said that Dr. Jones is a socialist, and is against the American way of life, I think I should give evidence, from Dr. Jones' own book, as to what he believes about the American economic system and of his socialistic, pro-Russian position.

I shall quote below from Dr. Jones' book, *Christ's Alternative to Communism*, published by the Abingdon-Cokesbury Press (official publishers of the Methodist church). This book, *Christ's Alternative to Communism*, was copyrighted in 1935. Hence, the book will say some things about Russia's progress which now everybody knows is not only untrue now but was untrue then. I think Dr. Jones would not say quite the same thing now about Russia's progress. However, he has never repudiated his socialistic position as given in this book, and the book is still published and sold, and we have a perfect right to quote it as representing his present philosophy.

And in and aside, let me say that this book should make every Methodist deeply suspicious of their publishing house as favoring modernism and socialism instead of the old-time Methodist and Bible position of the Methodist founders.

I shall quote briefly several passages from Dr. Jones' introduction to his book, *Christ's Alternative to Communism*. The whole sense of the introduction is that a giant crisis is facing the world; that free enterprise, competitive business, the private ownership of property, private enterprise, the freedom which the western world has are wrong and cannot compete with communism and

that we must have a Christian kind of collectivism (socialism) or the world will go communist entirely.

On page 14, (the second page of his introduction) Dr. Jones says:

"Our main difficulties are not rooted in the political; they are rooted in the economic and the social, particularly in the economic. Most of our political difficulties are symptoms of a disease which is deep-rooted in the economic. For our chief world-sickness is this: we are trying to respond to world unity while our economic life is based on competition. It is that fact which bedevils the whole world situation."

Here is a clear statement; Dr. Jones is against the competitive system of private ownership of property, private ownership of business, against the profit motive. He has accepted the silly falsehood of Karl Marx, that private enterprise necessarily means oppression of the poor, and that the only way anybody can make money is by taking it away from somebody else who needs it.

Again on page 15 Dr. Jones says:

"But we have now arrived at the place in human development where we are beginning to see that of all the outmoded conceptions selfish competition is the most outmoded. It simply will not fit this new world which is striving to emerge."

Dr. Jones again follows the Marxist line, the Communist line, that people will work better for the government than they will for pay. He here disallows the entire Bible law of sowing and reaping as an incentive, the Bible law that men ought to earn what they get and ought to get what they earn.

Again Dr. Jones says that the capitalistic society is fundamentally incapable of producing and distributing enough for the happiness and welfare of the people. He says:

"Can our modern capitalistic society fit into a co-operative

future? If it could I for one would be most happy, for I do not like change, with all the upset that will be involved, nor am I committed to any alternative economic scheme. But I am afraid that the chances of its doing so are heavily loaded against it. John Maynard Keynes is a capitalistic economist, but this is what he says: 'Modern capitalism is absolutely irreligious, without internal union, without much public spirit, often though not always a mere congeries of possessors and pursuers.' It is being weighed and is being found wanting. It is fundamentally incapable of responding to the world demand being laid on it, namely, that of producing and distributing enough for all and at the same time creating a world of brothers." (Pages 15, 16.)

Dr. Jones not only accepts the fundamental teaching of Karl Marx and the socialists, but he demands that the whole basis of society shall be shifted to "collectivism," that is, socialism. He says:

"The whole basis of society must be shifted from competition to co-operation. C. H. Dawson is right when he says that 'the choice is not between an individualistic humanism and some form of collectivism, but between a collectivism that is purely mechanistic and one that is spiritual.'" (Page 16.)

Dr. Jones does not favor Russia in her ruthless attack on other nations. But he does favor Russia in its essential basis of socialism, as the seizing of private property and its possession by the state. In Russia that worked out in the murder of millions of kulaks, (small business men) in the seizure of farms and in the starving of millions of farmers who would not voluntarily give up their farms. Nevertheless, this principle, the principle of Karl Marx and the socialists and communists, Dr. Jones thinks is superior to the American principle of private ownership of property, every man working to advance himself and give the most service that he can, for pay. Dr. Jones says:

"But Russia with its materialistic Communism does present an issue—a real one. Object to it as

we may, and as I do, on the basis of its lack of liberty, of its compulsions, of its ruthlessness, and its materialistic atheism, nevertheless it has founded society on a higher principle, namely, that of co-operation." (Page 17.)

Note that we do not accuse Dr. Jones of believing in the atheism of Russia, nor in all its compulsions and ruthlessness. But he does believe in the collectivism principle, the Karl Marx socialistic principle of taking ownership of property away from people and giving it to the state.

Further, on the same page, Dr. Jones plainly endorses the principle stated by Stalin, that there should be no rich people. He says:

"When Stalin said in an address to the Russian people, 'In the Soviet Union, citizens, we have deposited the word 'Riches' in the archives of the nation,' he said something that judges us to the very center. He did not mean collective riches, for they are feverishly striving to increase them and are succeeding in an amazing way, but he did mean the end of selfishly striving to be rich when to be rich means that other people become poor. We may squirm under that, we may hate it and cast it from us, but in the end it will judge us, for it is a higher ideal." (Page 17.)

Several things are striking about that quotation. For one thing, it is amazing that a professed preacher of the gospel, a Christian, should agree with Joseph Stalin, the bank robber, and the murderer of millions, in his principles. Second, it is surprising that a man who professes to preach the Bible and knows what God taught about Abraham, David, Solomon and Job and others, the principle stated throughout the book of Proverbs about working and saving and laying by, and being prospered of God, should here state that it is a sin for anybody to be rich. And then, above all, it is surprising that anybody in America should be so ignorant of economic principles as to suppose that it is bad for society for people to work and save and advance, and get paid according to their labors and their just deserts. Where would

America be without the Henry Fords, the Du Ponts, the Rockefellers, the Chryslers, the Thomas Edisons, the General Motors executives, the men who have made America great by providing high wages and the benefits of our industrial civilization for the poorest laborer! The poorest schoolboy in America surely knows that Russian people have the barest fraction of our comforts and luxuries, and that capitalistic industry has made America the economic paradise of the laboring man, where common people have cars, refrigerators, telephones, radios and fine homes.

I think Dr. Jones would not now say what he said on page 18:

"They [the Russians] expect to double the standard of living by 1937; and if they succeed as well as they did in the first Five-Year Plan, they will accomplish it. In that case they will pull ahead of the West in material well-being. I predict that that will be the moment of the great crisis in the Western world. For the disinherited millions will understand that argument."

Of course, Dr. Jones now knows that Russia is not ahead of America in material well-being. He might even admit now that Russia did not make the progress in the first Five-Year Plan which they claimed. That was propaganda. But only a man who essentially agreed with Russian doctrine and wanted it to succeed would have believed what is here stated, that communism would necessarily make people better off than free enterprise.

Again, on page 19, Dr. Jones says:

"Then my smile wore away, for I saw there was a difference: we are afraid of the machine because we have it harnessed to private profit; it therefore constantly makes for overproduction and consequent unemployment and depression. It runs us periodically into a dead end. With them it is different. They are using the machine in the purposes of collective well-being and not of private profit; therefore there will be little or no danger of over-

(Continued on page 11)

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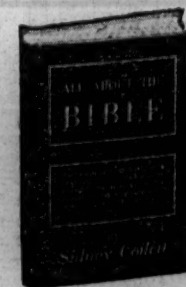
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Socialist-Modernist Jones

(Continued from page 10)

production, for the products are distributed to raise the general standard of all. That standard will rise constantly as production increases."

Note how foolishly this preacher dabbles in great economic principles. He says the Russian system will necessarily increase the welfare of the people, and the free enterprise in America will necessarily bring distress, unemployment and depression! That is not intelligent economics. But more than that, it shows a predilection in favor of collectivism and socialism which Dr. Jones has never given up to this day.

On page 22 Dr. Jones says: "At a Conference at which I was speaking in China a Communist Manifesto was slipped into the pages of the hymn books between meetings. This is symbolic of the fact that this movement, for good or ill, is invading our very sanctuaries. And the point is this: if that Manifesto represents a higher ideal and a greater passion for the uplifting of man than does the hymn book, then they win. General Chiang Kai Shek sends an appeal to the American people through a Christian bishop, saying that 'all educated China is weighing the relative merits of Christianity and Communism and is deciding upon which to build the future of China.' He asks the Christian people of America to help China to decide that question. Never in the history of modern missions has a more important appeal come to the West than that appeal. Of course there is the danger that, since the appeal comes from a military man and one known to be attached to the old order, Christianity may seem to be bound up with militarism and the old order. This must not be, for Christianity can only reply adequately to that appeal as it produces something better than either

the old order or Communism has been able to produce."

Will you note, please, that Dr. Jones thinks that the Communist Manifesto represents a high ideal and a greater passion for the uplifting of man than does the hymn book. He is against what he calls "the old order," that is, the system of private enterprise. In China, he particularly hoped that Chiang Kai Shek should be put down and the communists should take over, as they now have. He, with other modernists, has continually favored the modernist church group in China which works hand in glove with the communists. He was especially anxious that Christianity should not seem to be bound up with the private ownership of property, private enterprise, what we call capitalism. How greatly Dr. Jones is impressed with communism in practice in Russia! On page 24 he says:

"Maurice Hindus, who knows his Russia well, says that the Russian is 'the most unified and hence the happiest man in Europe today.'"

Again he says:

"Those who try to make out a case that the Russian people are dumb driven cattle before their dictatorial taskmasters are deeply mistaken."

Dr. Jones again, in this introduction, telling what his book is about, says:

"The difference lies here: There is a doubt creeping across Western civilization about the whole system upon which life is founded. We are coming to the conclusion that the competitive principle will not work except for the few."

"God has given enough for all, but we his children have not yet learned to distribute it. And I am afraid that we cannot do it under the present system. I wish we could, but I am afraid we cannot,

for production and distribution are in the hands of private profit. It must be changed over and used in the purposes of the collective good."

Then he calls the present system in America a "slave system." He says:

"It is not enough to tell me that Christianity can and does change the lives of individual men. . . Shall we pick up the derelicts of a competitive system and give them doles and leave the system to go on producing its poverty, its hates, and its exploiting imperialisms?" (Pages 27, 28).

The American system, says Dr. Jones, is a slave system! The competitive system is itself wrong, he says. And he gives here the very commonest line. This sounds like *The Daily Worker* magazine, or a Russian newspaper. How long will Americans be fooled by this unscriptural, pro-communist, socialist teaching of modernists who would woo Americans away from the Bible, away from private ownership of property and private enterprise, to the slave state of collectivism and dictatorship?

Why I Write This

My secretary asked me, as I discussed this with several in the office, "What do you hope to gain by writing such an article?" That is a good question and I will give you the same answer I gave her.

I expect to keep my head upon my shoulders instead of having it chopped off by communist infidels in a bloody revolution, if Dr. Jones sells the bill of goods he is trying to sell. I expect to own my own home instead of having it taken over by the government. I expect to be able to move anywhere in the United States I want to, to have the liberty of free speech and free press. I expect to raise my children and educate them as I wish, teaching them the Word of God, as I could not do if Marxism should win in America. I expect to preach the gospel without let or hindrance. But I could not do that if Dr. Jones and his friend,

"the red bishop," Dr. Oxnam, and others who are trying to sell this socialism to America, succeed.

Worst of all, we had as well face it; we cannot have communism without atheism. Karl Marx himself was an atheist. His doctrines tend to atheism. They are anti-God, anti-Christ, anti-Bible, and anti-freedom. Modernism in this country tends constantly to socialism because it tends toward atheism and does not take the Bible teaching of the worth of the individual, the sanctity of private property, the divine law of sowing and reap-

ing, of earning what one gets and getting what one earns, according to God's law of supply and demand for labor and goods. Socialism and Bible Christianity are mutually exclusive. Socialism means modernism, tends to atheism.

In other articles, if possible, I hope to give the clear Bible teaching on private ownership of property, the right of the profit motive, the duty of maintaining individual freedom, and the deadly godlessness of socialism. But here, at least, is what Dr. E. Stanley Jones thinks, in his own words.

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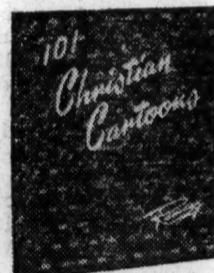
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If I Were the Devil

(Continued from page 3)

be charitable and broad-minded, obey the golden rule, and everything will be fine. In this way I lull millions to sleep and keep them ignorant of their real spiritual need.

But some men are not only determined to attend church, they want to attend a true church. They have been taught to distinguish between true churches and false, between chaff and wheat. So they decide to attend a gospel church and hear a real preacher with a Bible message. Then I let them go to such a church, but I concentrate on keeping them from accepting Christ as Saviour. If I can't keep them from hearing the gospel, I will keep them from believing it.

But suppose they become convicted of sin through hearing such preaching; suppose they have a desire born in their hearts to become right with God—even then I would not give them up. I would agree with them that it would be wise to turn to the Saviour, but I would strongly suggest to them not to do it now.

There have been millions of men who have decided it was right to seek salvation; right to shun Hell and gain Heaven; right to repent of their sins. And they have decided they would do so. And I have agreed with them. I told them the step was right and wise and good. I agreed they would never regret it. But I told them that that particular time was not the best time, and that place was not the best place to do it. Another time would be better; another place would be more suitable. And I succeeded in getting them to postpone acceptance so that they lived and they died in that intention and never were saved!

Why, let me ask you, should I be troubled because a man decides to come to Christ, as long as he does not come now? The road to Hell is paved with good intentions. If I can get that man to postpone action for an hour then I can get him to postpone it for a day, and a week, and a month, and a year. And I exult today over millions of men in Hell who definitely decided they would be saved and go to Heaven but would not do it now.

I am finished now with telling you what the Devil would do and what the great destroyer of souls would say. I address you in closing as a servant of God who desires to see men saved.

One day on a public thoroughfare in Toronto I saw a flock of about fifty sheep crossing a street on their way to the slaughterhouse. They had come to the stockyards from some peaceful country pasture. When they came down the gangway from the railroad car they were free to go in fifty different directions, yet they took only one. There were no dogs to hinder or guide them. There was one man on the right, and another on the left, but they had little to do. That flock of sheep went right ahead on a straight line across the yard, then across a public highway right to the place of death.

They were not driven there; they were led! At the head of that flock of sheep was a great black goat trained to lead sheep to their death. He never stopped. He never turned his head. He walked straight across that yard and that highway, through the gate of the stockyards with the whole flock following him—literally sheep being led to the slaughter.

I don't know what name had been given to that goat, but if I had been naming it I would have called him Satan.

Is there a man or woman unsaved reading this sermon? Are you willing after receiving such a warning to continue following the deceiver of your soul? The trusting sheep is only a dumb animal with an instinct for following the lead. But God has made man better than a sheep. You have a mind to think, and a will to choose. All the devils in the universe cannot keep you from God if you want to come. It is true that, "The god of this world hath blinded the minds of them which believe not," but only with their own consent. It is to open your eyes to the machina-

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Faith

(Continued from page 4)

things do the Gentiles seek? for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

I believe the Word. I rested on it and practiced it. I "took God at His word." A stranger, a foreigner in England, I knew seven languages and might have used them perhaps as a means of remunerative employment, but I had consecrated myself to labor for the Lord. I put my reliance in the God who has promised, and He has acted according to His Word. I have lacked nothing—nothing. I have had my trials, my difficulties, and my empty purse, but my receipts have aggregated tens of thousands of dollars while the work has gone on these fifty-one years. Then with regard to my pastoral work for the past fifty-one years, I have had great difficulties, great trials and perplexities. There will

tions and devices of Satan that I have adopted in this message this unusual form of address. If you are lost and find yourself forever with Satan and his deluded followers, you will never be able to say nobody warned you. If you were never warned before, you are being warned now. I earnestly entreat you to turn from your sin and accept the Saviour. You need Him and He needs you. You are no better than the rest of us. You are a lost sinner. If you repent of your sin and receive Christ into your heart, you will become a saved sinner. You will never regret doing this. I entreat you to do it now, this very moment. Any other time than now is just another of Satan's devices.

Don't Let Satan Trap You!

Brother John Linton, in the sermon above, has told you of the Devil's plan. He hopes to have you postpone salvation and make excuses, die unsaved, and wake up in Hell. Don't let Satan trap you. Today is the day to repent, to take Jesus Christ as your own personal Saviour, love Him and trust Him and give Him your heart forever. Will you do it? If you will here and now turn to Christ and depend upon Him to save your soul, first decide it between you and God, then sign the following statement, copy it in a letter and mail it to the editor today!

Evangelist John R. Rice, Editor,
THE SWORD OF THE LORD
Wheaton, Illinois

Dear Brother Rice:

I have read Dr. John Linton's sermon, "If I Were the Devil." I know that Satan is the enemy of my soul. I admit that I am a sinner who needs to be saved. I believe that Christ died for me and is willing to forgive me and save me now. Therefore, I here and now turn my heart from my sins in honest repentance. This moment I take Jesus Christ as my own Saviour, depending on Him to forgive my sins and save my soul. I will set out to live for Christ and will claim Him openly as my Saviour.

SIGNED _____

Address _____

be always difficulties, always trials. But God has sustained me under them and delivered me out of them, and the work has gone on.

Now, this is not, as some have said, because I am a man of great mental power or endowed with energy and perseverance—these are not the reasons. It is because I have confided in God; because I have sought God and He has cared for the institution which, under His direction, has one hundred and seventeen schools with masters and mistresses, and other departments of which I have told you before. The difficulties in such an undertaking as this have been gigantic, but I read that they that put their trust in the Lord shall not be ashamed. Nearly twenty years ago, a beloved brother from America came to see me. He expected to find me an old man, helpless and decrepit, bowed down with burdens, and he wondered I did not look old. "How is this," he said, "that you keep so young under such a load as you are carrying?"

"My dear brother," I said, "I have always rolled the burden on the Lord. I do not carry one-hundredth part of it. The burden comes to me, and I roll it back on Him." I do not carry the burden. And now, in my seventy-sixth year, I have physical strength and mental vigor for work as great as when I was a young man in the university, studying and preparing Latin orations. I am just as vigorous as at that time.

How comes this? It comes because in the last half century of labor I have been able, with the simplicity of a little child, to rely upon God. I have had my trials, but I have laid hold on God, and thus it has come that I have been sustained. It is not only permission, but positive command that He gives us to cast the burden upon Him. Oh, let us do it, my beloved brothers and sisters in Christ. "Cast thy burden upon the Lord and He shall sustain thee." Day by day I do it. This morning again sixty matters in connection with the church of which I am a pastor, I brought before the Lord,

and thus it is day by day, and year by year—ten years, twenty years, thirty years, forty years. And now my beloved brothers and sisters, come with your burdens, the burdens of your business, your profession, your trials and difficulties, and you will find help.

Many persons suppose it is only about money that I trust the Lord in prayer. I do bring this money question before the Lord, but it is only one of many things I speak to God about, and I find He helps. Often I have perplexity in finding persons of ability and fitness for the various posts that I have to have supplied. Sometimes weeks and months pass, and day by day, I bring the matter before the Lord and invariably He helps. It is so about the conversion of persons; prayer, sooner or later, is turned into praise. After a while, God helps. It is so about the needs of our work in sending our tracts and books and in our missionary efforts. After a while, God helps. We are never left; we are never confounded.

Do not, however, expect to attain full faith at once. All such things as jumping into full exercise of faith in these things I discountenance. I do not believe in it; I do not believe in it; I do NOT believe in it; and I wish you to plainly understand I do not believe in it. All such things go on in a natural way. The little I did obtain, I did not obtain all at once. All this I say particularly, because letters come to me full of questions from those who seek to have their faith strengthened. Begin over again, staying your soul on the Word of God, and you will find an increase of your faith as you exercise it.

There is one thing more. Some say, "Oh, I shall never have the gift of faith Mr. Mueller has got. He has the gift of faith." This is the greatest mistake—it is a great error—there is not a particle of truth in it. My faith is just the same kind of faith that all of God's children have had. It is the same kind that Simon Peter had, and all Christians may obtain the like faith. My faith is their

faith, though there may be more of it because my faith has been a little more developed by exercise than has theirs; but their faith is precisely the faith I exercise; only, with regard to the degree, mine may be more strongly exercised.

What little grace I have is the grace of faith, not the gift. But he who has the grace of faith always has it accompanied by love, rendered "charity." The gift of faith is able to command, and may even command devils. The grace of faith has to do with the written Word of the Lord.

Now, my beloved brothers and sisters, begin in a little way. At first I was able to trust the Lord for ten dollars, then for a hundred dollars, then for a thousand dollars, then for a hundred thousand dollars and now, with the greatest ease, I could trust Him for millions of dollars if there was occasion. But, first, I should quietly, carefully, deliberately examine and see whether what I was trusting for was something in accordance with His promise in His written Word. If I found it was, the amount of the difficulties would be no hindrance to my trust. Fifty-one years, and God has never failed me! Trust Him for yourselves and find how true to His Word He is.

May God's richest, choicest blessings rest upon you now, and upon all who now feel encouraged to put their whole trust in Christ hereafter. Then will peace, sunshine, and happiness begin with the beginning of the exercise of the grace of faith, which is always found united with love.

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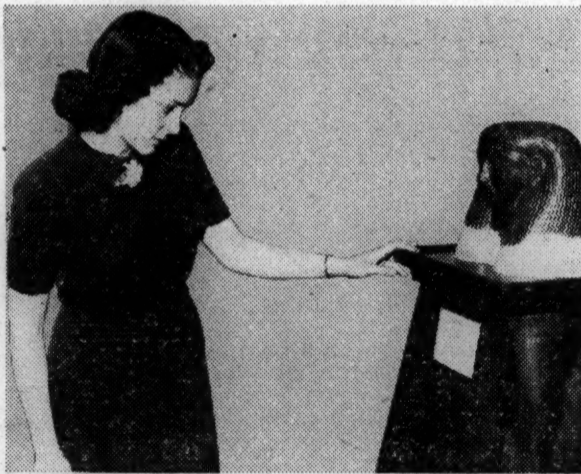
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